The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XX. NO. 50.—WHOLE NUMBER 1038

PUBLISHED FOR THE PROPRIETOR, | NEW-YORK, SATURDAY, FEBRUARY 8, 1851. | AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:
" CHURCH OF THE HOLY APOSTLES, 9 "
CHURCH OF THE TRANSFIGURATION, ¾ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for February.

9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

MARCH.

2. Quinquagesima Sunday.
5. Ash Wednesday—1st day of Lent. Special prayers before the General Thanksgiving. The collect for Ash Wednesday to be used every day in Lent, after the collect for the day.
9. First Sunday in Lent.
12. Ember Day.
14. Ember Day.
15. Ember Day.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

Poetry.

For the Churchman.

Lines

SUGGESTED while passing among the hills of Northern New York, on my way to keep the Feast of Christ's Nativity in Vermont.

Should you think them calculated to excite any sympathy for a country which has no Church edifice—though more than 100 communicants, nor any missionary between Whitehall and Plattsburgh—please insert them in the Churchman.

I.

Needy land—I mourn thy fortune,
Sad thy sun-gilt hills to me,
Sad my heart, despite the beauty
All thy streams and valleys see.

II.

I know the wealth in richest measure,
'Neath thy barren rocks conceal,
That only waits to yield its treasure
To the hand that shapes the steel.

III.

I see thy valleys wave with corn,
I hear thy hamlet's busy hum;
Yet still I gaze with look forlorn,
Where busy footsteps go and come.

IV.

I mark the sails along thy shore,
The steamers on thine own Champlain,
And thou, with wintry beauties, more
My ravish'd eye full oft dost chain.

V.

But what this nation's pulse to me?
For *gain* it ebbs and flows:
'Tis moral death alone I see
Mid summer suns or wintry snows.

VI.

I mourn your scatter'd tribes to see
Your bleak and sterile "Christian year,"
From Advent time to Trinity,
No Christmas joy—no Lenten tear.

VII.

No everlasting Litany,
As Christians pr y'd of yore,
And praying not "thy kingdom come"
Ye send that kingdom more.

VIII.

What though your flag o'er freemen floats,
Nor foe nor want ye fear,
Nor heed ye schism's jarring notes,
Which sadly pain my ear.

IX.

Yet much I grieve to see ye tear
The seamless robe the sinner needs;
I burn the holy Cross to bear
Above your jarring creeds.

X.

I mourn the "Babel-like" accord
That still with "legion" tongue,
Rejects the counsel of your Lord
Who prayed we might be one.

XI.

Nor heeds the hand which scatters wide
What impious builders bring,
Who dare to think "the Church" the "Bride,"
A tame or meanless thing.

XII.

I yearn your wandering feet to bear
Back to the ancient ways,
With you in fellowship and prayer
To swell one note of praise.

XIII.

One Creed—one hope, one only Lord,
Baptismal waters One;
One "Psalm" one "prayer" with one accord
As erst the Church begun.

XIV.

Why will ye longer aliens dwell?
Jerusalem so near,
And vainly hear your prophets tell,
"Our fathers worshipp'd" here.

XV.

Did ever Church make fast her door
'Gainst weary pilgrim's feet
Or keeps she not for wanderers more
Her rest divinely sweet.

XVI.

O God! and shall it—must it be
That in long future days,
The unborn millions which I see
Shall grope these differing ways!

XVII.

Shall Truth thine ever radiant star
Which sin alone can dim,
Display no "beacon light" afar
To guide their footsteps in.

XVIII.

Is there no kin of Levi's race
By heathen kings abhor'd,
Can tell how willing chains disgrace
The people of the Lord?

XIX.

Or are the harps on willows hung
By mournful Ulai's stream,
So long bewailed and left unstrung,
Attuned to other theme?

XX.

And when one ancient song is ask'd
The Lords of olden days,
When highest skill and mind were tasked
To swell One Temple praise.

XXI.

Why wakes no note in captive hearts
To vibrate with the past?
No prayer for Salem's long lost peace
With clouds and doubts o'ercast?

XXII.

My God—for promis'd land I plead,
The stones are iron I see,
A land of streams and groves and vales
Where none shall hungry be.

XXIII.

The wealth within whose rugged hills
Shall crown the miner's toil,
But ah, no Shepherd guards and tills
Its needier moral-soil.

XXIV.

Angel Divine! the Holy Name!
Espouse thine own great cause—
For men of "Iva"—"Sepharvaim"
Have dimm'd thy Holy laws.

XXV.

Nor let so many Altars tell
Of "gods" of "vale" and "hill,"
Where should Thine own great honor dwell
And reign Thy Holy will!

XXVI.

One Altar, Sacrifice and Lord,
Baptismal water one,
One "psalm," one prayer with "one accord,"
As first the Church begun.

XXVII.

As last the Church 'neath Salem's towers,
One flag alone unfurl,
With her own Lord keep holy hours
Within the gates of pearl.

Westport, Essex Co., Jan. 7, 1850. WARNER.

Selected Matter.

Extract

From the Rector's Third New Year's Offering to the Parishioners of St. James' Church, Syracuse.

Concluded.

After all that can be said on this subject, many persons will be influenced by what has been urged against the notion, that there is any such thing as Christian tithe. Let us consider some of these various OBJECTIONS.

1. It is said, that "*the tenth of all our increase for the purposes of religion would be an exhorbitant provision.*" But this is said without proof. No such result followed under the Mosaic law, nor in any other instance where the tithe has been properly distributed and applied. The building and repair of houses of worship; the maintenance of the parochial ministry; the extension of Christianity by Missionaries and Evangelists; the education of candidates for the ministry; the publication of the Holy Scriptures and religious books for gratuitous distribution; and whatever else is strictly connected with the public worship and the propagation of the Gospel—all these are to be provided for out of the Christian tenth; and when properly distributed, it will be found far from exorbitant. Besides, would God have sanctioned an *exorbitant* provision?

2. But it is urged, that, "*this rule would be oppressive to the people.*" There is no evidence that it was felt to be so by the Jews, or is so regarded by those Christians who render it voluntarily. I say this from experience. The practice of a whole life from childhood, and without a dollar of ancestral inheritance to fall back upon in times of adversity, enables me to be confident, that the observance of this or any higher rule, in a spirit of love or devotion, instead of being oppressive, is exactly the reverse. The religious principle which prompts the offerings, cuts off vain and idle expenses, incites to diligence and frugality, and promotes a thankful enjoyment of God's bounty. Of two men with equal incomes, the one who devotes a portion to God, in faith and love, will always be a happier and richer man than he who devotes nothing. Any rule of offerings will be oppressive to those who give by constraint. The law of honesty itself is oppressive to the unjust.

3. The commonest objection is, that "*tithe being a Jewish institution, has passed away with the law.*" I answer: the devotion of the tenth to purposes of religion, is no more a Jewish institution, than the hallowing of the *seventh* day. "Tithe was paid before there was a Jew. The Jewish tithe was a mere consequence of the Abrahamic—a mere shadow of the Christian. The *true* payment of tithes could not be, till He was raised from the dead, of whom it is witnessed that He liveth—the true Melchisedek, to whose type even Levi paid tithes—the true Possessor of heaven and earth. The tithe of our increase is the great *reddendum* of our tenure. God reserved it in giving the increase. He is not man's debtor for it. Man owes it to Him, and therefore to Jesus whom He has made Lord and Christ, He owes it as the acknowledgement that Jesus is Lord, as the token of gratitude, the pledge of obedience, the condition of blessing."

4. Some plead, that "*The Gospel is the law of love, and love is not tied to exact rules, therefore the tenth is not the rule of the Gospel.*" In one sense this is true. Christian love is not tied *down* to exact rules; and yet it may not break rules, nor violate their principles. Love regulates the motive rather than the rule. Christian love is not tied down to the rule of naked practice; but it may not be less than just. In offerings for God's service, we are not tied down to the tenth: but how can that be Christian love which grudges the only proportion that God ever sanctioned? I grant that in our *alms* the Gospel prescribes no specific rule, except that they be "according to our ability." The Levitical law in this respect was a law of love. It prescribed no exact measure of charity, but encouraged a generous liberality, and promised a corresponding reward.

5. It is sometimes said, that, "*to make offerings of money, or any material substance to God, is inconsistent with Christian spirituality.*" Who feels this objection when presenting alms at the Holy Eucharist, or gifts at a missionary collection? Why is it not as proper that what is given to maintain the public worship, should be made a religious act, in connection with prayer and praise? If men cannot make a religious offering with money, it is because they have so perverted the use of money, that in their minds it is associated only with what is secular, sensual, or wicked. Money is merely the symbol, or representative of value, just as words are signs of ideas; and the *words* of our prayers are, in themselves, no more spiritual than the material of money. The spirituality lies in the *meaning* of the thing; and the offering to God a portion of our property for sacred uses, may be just as truly a spiritual act as the offering up our prayers. It is a most pernicious notion, and destructive of all true piety, that we cannot be *religious* in the use of money. It might as well be said that we cannot be temperate in the use of food.

6. "If the tenth, either in the letter or the spirit, is the Christian rule of offerings, why has it not been more insisted on?" I answer: there is no occasion to insist on a speciffc *rule* when the principal of that rule carries men quite beyond its letter. When Christ first sent forth His Apostles without purse or scrip, they admitted that they "lacked nothing." After the first Christian Pentecost, and when, from the many to be provided for, and the few to do it, the offerings must have been very bountiful, yet there was no want. The love and zeal of the disciples of that day, enabled a "distribution to be made as every man had need." And for two hundred years afterward, there was the same carrying out in all Christendom, of the rule that God's servants owe Him a portion of their increase, for the maintenance of His public worship, and the extension of His Church.

When Paganism was overthrown, and Christianity professed by civil rulers, it soon became a law in most of the countries of Europe, that the Church should receive a fixed proportion of the increase of the earth. And here was an error which has continued to the present day. The *payment* of tithe was enforced by the civil authority. It should have remained the voluntary act of each successive generation. The state, in making it compulsory, took from it the religious character, and made it odious. And now we are reaping the fruits of that reaction, which has carried men into the extreme of denying the very duty of offerings for the house of God and the offices thereof. Multitudes seem not to have the slightest sense of such a duty, or of its nature as an acknowledgement of God's dominion, and of our redemption by His Son. In this nineteenth century we have fallen, as a nation, behind the Jews and the ancient heathen. Men turn upon their Almighty Benefactor and say, "Now we are our own masters; we live in a *Christian* country; the proud Pharisee gave his tenth; but we will not give even that."

At such a time it is necessary to recall men to first principles; but it must be done by argument and persuasion. It is not a subject for Church legislation and when, in our individual teaching, we venture to remind men of a rule of offerings founded on man's relation to his Maker, and binding the conscience, we are taunted with doing it "merely to give the covetousness of the ministry the color of Divine right, and thus secure their incomes from the grudging of the ungodly." One thing is certain: the Gospel motive and the Gospel rule require more of us than was ever required of the Jew. And when the heart is animated with the true spirit of Christian love and self-denial, the yoke of Christ will be easy and His burden light. But if men profanely assert their right to do "as they will" with their Master's goods, and contribute to the purposes of religion as chance or caprice direct, then the least we can say of them is, that they do not own Jesus Christ to be the Lord of the earth we inhabit, and the Head of the Church in which we are blessed; they feed upon an unsanctified increase of the earth; they lay up for themselves unblest riches; and they leave to their children an inheritance which is tainted with the sin of sacrilege. (Malachi iii., 8, 9.)

And now, whatever rule we adopt as embodying the principle of tithe, let me, in conclusion, suggest some of its ADVANTAGES.

1. It exercises and thus strengthens our faith in God, and our submission to His providence.—It continually reminds us of the sole condition on which we can innocently enjoy any earthly good, which is as servants acting in trust for God to benefit our fellow men.

2. It promotes the cheerful and contented enjoyment of our earthly possession. "If the first fruit be holy, the lump is also holy." The Christian's portion is not the portion of a heathen man and a publican. The wicked snatch greedily their substance, as if afraid that God may require it of them before they had devoured it; but the faithful steward enjoys his with a good consience, knowing that God's "blessing is in it."

3 It promotes circumspection and sobriety in our use of all the property which God entrusts to our care. We cannot but feel the inconsistency and wickedness of consecrating a portion to God, and spending the remainder upon our lusts, to gratify our pride and love of ostentation.

4. It tends to promote conscientiousness in the management of business. A man who looks upon money or property as incapable of a religious use, will naturally feel but little scruple about "the tricks of trade," or the dishonesty of his calling. He easily falls into all the grasping and over-reaching arts by which worldly men seek to increase their wealth. But to offer to God anything thus obtained would be impious. No person with any feeling of reverence for his omniscient Judge, could ever bring as an offering the gains of oppression or injustice. It is a horrible delusion that a man may make a compensation for fraud, or an unholy occupation, by giving a portion for pious uses. "God abhors robbery for burnt offering."

5. It promotes the feeling of brotherhood among men. It is eminently unselfish. The patriarchial tenth was for purposes that respected man's common welfare. The ancient sacrifice, and the ancient priesthood, were common bonds of charity and fellowship under one beneficent Father. The Jewish tenth made a whole nation worshippers at *one* altar, and thus made the feeling of brotherhood more intense than it ever was in any other nation. The Christian tithe, whatever that be, serves the same purpose. By it all the members of a parish have a common interest in the Church, the Sacraments, and the public teaching of the Church. By it all the parishes of a diocese have a common interest in the continuance and extension of the same blessings; and by it all the dioceses in a country may have a goodly fellowship in sending the heralds of the Cross to every neglected neighborhood of the land—nay, to "the heathen, and the uttermost parts of the earth."

6. It supplies the need of the Church, and makes that supply uniform and reliable. Instead of leaving the extension of Christianity to depend on appeals to our pity and compassion, it rests it on God's claim and our duty. It is remarkable that there are no such appeals in the New Testament. The love of Christ, our ransom from sin and death, and our accountability as stewards of a heavenly Master, are the high motives for our devotion to the service of God. If Christians will but act on these motives, the languishing condition of many a parish will cease; teachers and evangelists will be sent wherever they are needed; the Missionary work of the Church will prosper; all the miserable and unworthy expedients to wring money from a thoughtless and selfish world will be abandoned; Christianity will be the more respected, even by its enemies; and the Head of the Church will enrich His people with a blessing that shall make them "the light of the world," and "the salt of the earth.',

7. This adoption of rule and system in offerings for religion, would naturally have a salutary influence on our alms for the poor. The tithe is not alms. "They who give to the poor what they should give as tithe, show mercy to man by robbing God." One is equally a duty with the other; and when one is done from a right motive, the other is more likely to be also. They whose offerings to Christ are in acknowledgement of His Priesthood and Lordship, will scarcely fail to make their alms to make the acknowledgement of that principle of love and brotherhood, which is "the fulfilling of the law."

And now I pray all those into whose hands this may come to give the subject their most serious consideration. It is no light matter for us who must "give account of ourselves to God," to pass through life, guided by no fixed rule or principle in our use of this world's goods. No sneers of the infidel, no abuses of fanaticism or imposture should deter us from our duty. We wrong ourselves and disobey our Lord, if we do not "make ourselves friends of the unrighteous mammon." That He who taught us how to do it, may guide us through this ensnaring world to those "everlasting habitations" prepared for the righteus, is the earnest prayer of your affectionate friend aud Pastor.

HENRY GREGORY.

Syracuse, Jan. 9, 1851.

The Oriental Church on the Papal Claims.

We find in the *Irish Ecclesiastical Journal* for January, received by the *Arctic*, a very interesting and able notice of a document recently put forth by the Oriental Church. The remarks of the *Journal* are very just and sound, and show that its learned Editor well understands the dangers of the English Church, whether from *Rome* on one hand, or the *State* on the other. We give a portion of his observations together with the document.

We invite the attention of our readers to the following extracts from an "Encyclic Letter of the One Holy Catholic and Apostolic Church to the Universal Orthodox," printed in 1848, at the Patriarchal Press in Constantinople. This Encyclic Letter is subscribed by the four Orthodox Patriarchs,—Anthimus, of Constantinople; Hierotheus, of Alexandria; Methodius, of Antioch, (since deceased); Cyrill, of Jerusalem,—and by their respective Synods. It was written in reply to a "Letter of our most Holy Father, Pius IX., by Divine permission Pope, to the Easterns," given at Rome on the 6th of January, in the same year, and done into most barbarous modern Greek; professedly for the benefit of the Pope's Oriental children but with a further view, scarcely dissembled, to advance his cause among the adherents of the ancient Churches in those parts.

Considering the ignorance that prevails among us concerning the state of religion in the East, it may be necessary to inform our readers that the *honor and advantages* of the royal supremacy are not enjoyed by the orthodox Patriarch, and their subject sees. Three of the four cities from which their titles are derived have been subject to the iron rule of an infidel power for more than twelve centuries; the fourth has been the capital seat of government to that power, for the last 400 years. Persecution has been the privilege, confessorship and martyrdom the decorations with which the supreme civil power "in the exercise of its undoubted prerogative" has honored the orthodox whose badge has been not the royal arms, but the cross of suffering. According to English notions, as expressed at the recent meetings, churches so circumstanced could have nothing to oppose to a Papal aggression; as it is certain they gislative measures and penal enactments against an intrusive hierarchy, yet they have what in their simplicity they value quite as highly, an array of facts and precedents, of arguments and authorities, of Fathers and councils which they know well how to use; and it may be that we might have wisely borrowed from their armory in our conflict with an enemy who may well afford to defy and laugh to scorn, as he has done for centuries, all that the civil power may attempt against him.

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THE ENCYCLIC LETTER commences with "brotherly salutation in the Holy Ghost, and all blessing and salvation from God to all holy Bishops everywhere, our dearly beloved in the Holy Ghost, and to their most pious clergy, and to all genuine orthodox children of the One Holy Catholic and Apostolic Church."

Section 1 sets forth that "the evangelical message of redemption should be preached without adulteration, and holily believed, in accordance with the revelation of our Saviour, the testimony of His Apostles, and the traditions of the Holy Fathers in their individual and synodical teaching; but the Prince of Evil, that spiritual enemy of man's salvation, as formerly in Eden, craftily assuming the pretext of a profitable counsel, he made man to become a transgressor of the divinely-spoken command, so in the spiritual Eden, the Church of God, he has from time to time beguiled many; and, mixing the deleterious drugs of heresy with the clear streams of orthodox doctrine, gives it to drink to divers who live unguardedly, not giving diligent heed to the things that they have heard (Heb. ii. 10,) and to what they have been told by their fathers (Deut. xxxii. 1) in accordance with the Gospel, and in agreement with the perpetual consent of ancient doctors.

"2. Hence have arisen manifold and monstrous heresies which the Catholic Church, even from her infancy, has been forced to combat with the panoply of God, and 'the sword of the Spirit, which is the word of God,' and has triumphed over all unto this day, and will triumph to the end, ever shining forth brighter and stronger after the struggle.

"3. Of these heresies, some have altogether perished, some are in their decline, but others flourish more or less, until the time of their overthrow, when, being struck with the lightning of the anathema of the seven Œcumenical Synods, they become extinct, even though they last for a thousand years; for the orthodoxy of the Catholic Apostolic Church, as inspired by the living Word of God, alone endures for ever, according to the infallible promise of our Lord,—'The gates of Hell shall not prevail against it.'—Matt. xviii. 18.

"4. Of these heresies widely diffused was formerly Arianism, and now is the Papacy, which, though still flourishing, shall, like the former, pass away and be cast down, and a great voice from Heaven shall cry, 'It is cast down.'—Rev. xii. 10."

Section 5 is devoted to a full examination of "the novel doctrine" of the Procession of the Holy Ghost from the Son; and Holy Scripture, Fathers, and councils are cited, under fourteen heads, in proof of the heterodoxy of the Roman Church on this point.

Section 6 contains a brief historical sketch of the introduction and progress of this doctrine, until its final establishment in the West, together with other "novelties," such as the assumption of monarchial power by the Popes, their monopoly of the gifts of the Holy Ghost, and their attempt to draw away the other four Patriarchs to their apostacy from orthodoxy, so as to enslave the Catholic Church to the wills and ordinances of men.

"7. Our then renowned predecessors and fathers, with united labor and counsel, seeing our ancestral evangelical teaching trodden under foot, and the robe of our Saviour, woven from the top throughout, torn with unholy hands—pierced with paternal and brotherly affection, wept indeed after the loss of so many Christians, 'for whom Christ died,' and applied much earnest zeal and emulation, synodically and individually, in order that the orthodox teaching being saved, they might, so far as they were able, sew together that which had been rent asunder; and like skilful physicians they consulted together for the safety of the suffering member; including many tribulations, and contempts, and persecutions, only in order that the body of Christ might not be dismembered, only in order that the fences of the venerable synods might not be trodden down. But faithful history has handed down to us the relentless perseverance of the West in error, and these distinguished men proved in deed the truth of the words of the Holy Father Basil, speaking from experience even at that time, concerning the Bishops of the West, and the Pope in particular; these men know not the truth, nor endure to learn it, but strive against those who preach to them the truth, and of themselves give fresh proofs of their heresy, (to Eusebius of Samosata,) and thus, after a first and second brotherly admonition, convinced of their impenitence, they gave them over to their reprobate mind, (for war is better than peace without God, as said our Holy Father Gregory concerning the Arians.) From that time forward there has been no spiritual communion between us and them, for they have with their own hands dug deep the gulf between themselves and orthodoxy.

"8. But the Papacy did not on this account annoy the quiet Church of God; but sending forth its missionaries everywhere, compasses sea and land to make one proselyte, to adulterate by additions the divine symbol of our holy faith, to prove baptism superstitious, the communion of the cup unprofitable, and a thousand other things which the Demon of Novelty has dictated to the all-daring schoolmen of the middle ages, and to the bishops of the elder Rome, venturing all things for lust of power. Our most blessed predecessors and fathers, though insulted and persecuted in divers ways from within and without, contended earnestly that they might save and deliver to us that inestimable inheritance of our fathers, which we also, by God's help, will transmit, as a precious treasure to succeeding generations, even to the end of the world.

"9. For some time the attacks of the Popes in their own persons had ceased, and were conducted only by means of missionaries; but lately he who succeeded to the See of Rome in 1847, under the title of Pope Pius IX., published on the 8th of January of this present year, an Encyclical letter, addressed to the Easterns, which his emissary has scattered abroad within our orthodox fold, like a plague coming from without. In this circular he addresses those who had at various times apostatised from the several Christian communities and deserted to the Papacy, and citing by name our divine and holy fathers, he manifestly calumniates both them and us their successors and descendants, them, as though they had admitted the Papal injunctions without inquiry, and recognised the Popes as arbitrators of the Catholic Church; us, as unfaithful to their examples, and consequently severed from of the salvation of the souls entrusted to us by God.

"10. Every one of our brethren and children in Christ clearly perceives that the words of the present Bishop of Rome, like *those* of his anti-synodical predecessors, are not words of peace and compassion, as he says, but words of deceit and quibbling, tending to self aggrandizement, but the orthodox will not be beguiled therewith, for the word of the Lord is sure—'A stranger will they not follow, but will flee from him, for they know not the voice of strangers.

"11. For all this, we have thought it our parental and brotherly requirement and sacred duty, by these present letters, to confirm you in the orthodoxy which ye hold from your ancestors and, at the same time, to expose by the way the unsoundness of the syllogisms of the Bishop of Rome, of which he himself is manifestly aware, for he does not pride himself on his throne on account of his apostolical confession, ; but earnestly endeavors to establish his dignity, from the Apostolical throne and his confession from his dignity.

"The Church of Rome founds its claim to be the throne of St. Peter, only on one single tradition while Holy Scripture, Fathers and Councils attest, that this dignity belongs to Antioch, which, however, never on this account claimed exemption from the judgment of Holy Scripture and synodical decrees, and even St. Peter himself was judged before all 'by the truth of the gospel,' and was 'found worthy of blame,' as 'not walking uprightly. 'Gal. ii.

"Our holy Fathers themselves, whom his Holiness justly admiring as enlighteners of the West itself, reckons to us, and counsels us to follow teach us not to judge of orthodoxy from the holy throne, but of the throne itself, and of him who sits on the throne, by the Divine Scriptures, by the synodical decisions and decrees, and by the faith that has been preached, that is, by the orthodoxy that has ever been taught Thus our father synodically judged and condemned, Honorius, Pope of Rome, Dioscorus, Pope of Alexandria, Macedonius and Nestorius, Patriarchs of Constantinople, and Peter Gnapheus, Patriarch of Antioch, &c., for if the very abomination of desolation stood in the holy place, according to the witness of holy Scripture, why should not subtlety and heresy sit upon a holy throne? And here is obtained a general view of the weakness and feebleness of the other endeavours to establish the despotism of the Bishop of Rome; for if the Church of Christ had not been founded upon the immoveable rock of the confession of Peter, (which was a common answer on behalf of the Apostles, when asked, 'Whom do ye say that I am?) viz.—'Thou art that Christ, the Son of the living God,' as the divine Fathers East and West have expounded to us, it would still have been found on a sure foundation, viz., on Cephas himself, but not at all on the Pope, who after monopolizing the keys of the Kingdom of Heaven—how he has administered them is manifest from history. But our divine Fathers nniversally, and with one consent, teach that the thrice repeated 'Feed my sheep,' conferred no privilege on St. Peter above the rest of the Apostles—least of all upon his successors also; but was simply a restoration to his Apostleship—from which he had fallen by his repeated denial. And the blessed Peter himself and appears thus to have understood the intention of the Lord's thrice repeated, 'Lovest thou me?' and 'more than these,' for calling to mind the words, 'Though all be offended because of Thee, yet will I not be offended,' he was grieved, because he said unto him the third time, 'Lovest Thou me?'

"12. But his Holiness says that our Lord said to Peter 'I have prayed for thee that thy faith fail not, and thou, when thou art converted, strengthen thy brethren' Our Lord so prayed, because Satan had asked that he might subvert the faith of all the disciples; but our Lord allowed him Peter alone; chiefly on this account, because he had uttered words of self-confidence, and justified himself above the others, 'though all shallbe offended because of thee, yet will I not be offended.' Yet this permission was only granted for a time: 'He began to curse and swear, saying, I know not the man.' So weak is human nature when left to itself! 'The spirit indeed is willing, but the flesh is weak.' For a time, we say, in order that when he again came to himself by his conversion, and his repentance with tears, he might the more strengthen his brethren, since they had neither perjured themselves nor denied.

"We trust that the Divine love, so earnestly commended to us by our common Master in that Sacred Supper of the last night, which the Popes were the firs? to violate by their heretical novelties, and that His prayer for the Unity of His One Catholic and Apostolic Church, may become effectual in taking away the middle wall of partition, and in bringing back the wandering sheep to the fold, even in these days.

"Let it be said then, in the third place, that if it be supposed, according to the words of his Holiness, that this prayer of our Lord for St Peter when about to deny and perjure himself remained attached and united to the throne of Peter, and is transmitted with power to those who from time to time sit upon it, although, as has before been said, nothing contributes to confirm the opinion (as we are strikingly assured from the example of the blessed Peter himself, even after the descent of the Holy Ghost) yet are we convinced from the words of our Lord, that the time will come when that Divine prayer, concerning the denial of Peter 'that this faith might not fail forever,' will operate also in some one of the successors of his throne, who will also weep, as he did, bitterly, and being some time converted will strengthen his brethren, still more in the orthodox confession, which we hold from our forefathers;—and would that his Holiness might be the true successor of the blessed St. Peter!

To be continued.

Communications.

For the Churchman.

Essay

ON THE FALLIBILITY OF HUMAN REASON AND DANGER OF DEVELOPEMENT.—No. 2.

Noah, stepping as it were upon a new world, immediately introduced the worship of God, by offering sacrifices as heretofore; he taught the same religion that God made known to Adam, and no doubt preached the same doctrine of the old school or Church instituted by the Almighty. But soon after Noah's death, when men began to multiply, Noah and his precepts were forgotten, the old paths were forsaken, and men mutually united in one of the most unreasonable projects ever thought of by rational creatures, since the creation of the world: and that was to build a *tower*, whose top should reach to heaven. While the *pride* of *Lucifer* thrust him down to Hell, their pride was to get them a great name throughout the earth, and step from its cap-stone upon the threshold of Heaven. To check their folly, and their language, and they were scattered throughout the earth. Each tribe forming its own creed, their dogmas in religion were as various as their dialects, and they could no more understand the one than the other. (If there ever was a perfect *fac simile* or full length portrait, of a prototype, we have it at this day, among sectarians.) The earth was again filled with all manner of wickedness, war, robbery and bloodshed. To prevent universal destruction of the true faith, God called Abraham, who amidst the prevailing errors in religion, and viciousness of life, became not only the father of the faithful, but the progenitor of Christ, and through faith, *saw his day, and was glad.* As Moses has been so particular in the genealogy of Abraham, in giving the memoir of this distinguished Patriarch, suffice it to say, he has given an example of the right use of reason, and especially in his implicit obedience to the Divine will, in "going out, not knowing whither he went," and in the trying scene with his beloved son Isaac on Mount Moriah. Through all his trials, he was fully satisfied "the judge of all the earth would do right," and overrule the greatest apparent evil for good, he therefore believed and obeyed, knowing that if he followed the directions of God, he should not be tempted above what he could bear, and in the temptation he should find an escape. And this great and glorious truth has been experienced by every true son of Abraham, from that day to this. I might here close my remarks in pointing out the fallacy and danger of substituting Human Reason, for Revealed, *Truths*, were it not for the increasing evil, "that it is no matter what a man believes, if he is sincere." A more fallacious and ruinous sentiment was never advanced since the devil said, "Ye shall not die;" and as people of these sentiments seldom *reason*, but are governed more by impulses than logic, and more easily influenced by example than precept, we invite them to look at the conduct of the descendants of the faithful Abraham. After suffering the most cruel bondage for 400 years, God raised up a deliverer of their own kindred, Moses, who, by signs the most awakening, and miracles the most astonishing, with a mighty hand brought them out of their slavery, assuring them that if they would worship the God of their fathers, he would bring them into that good land. With manifest gratitude, and no doubt with full purpose of heart, they solemnly promised to renounce all false gods, and obey the Lord, and Him only serve, and no doubt they were sincere. In a short time after this, God descended upon Mount Sinai to give them a written law, "and the mount burned with fire, and there were mighty thunderings and lightnings; and so terrible was the sight, that even Moses *trembled and quaked, and the people feared greatly, and cried out to Moses to draw near unto God, lest they should be consumed.*" In a short period, all was forgatten; they knew not what had become of this Moses, and made application to Aaron to make them a graven image to go before them into the land of promise. It appears that Aaron was not only surprised, but opposed to their rebellious and idolatrous temper, but they became more excited, and on informing them that he had no materials to make their molten image, the people immediately contributed by casting in their metals, and it appears that the females willingly parted with what women, in all ages, placed near their hearts and affections, for they *stripped themselves of their ear-rings and jewels.* There is no one thing in the world that mankind have a greater reluctance to part with than their money, and especially the lady her *jewels*. They were sincere. And this shows the fallacy of sincerity being a test of justifying faith, and the fallibility of human reason in searching to find out God and the mysteries of divine revelation; and all who place their hopes on this sandy foundation, will be more fatally deceived than Aaron was after casting the precious jewels and offerings into the fire, and there came out a calf. "Let him who readeth understand." In further prosecuting this subject, and demon-

strating the inefficacy of human reason to fathom the deep things of God, and the dangerous and tremendous consequences of substituting our own devices and self-opinions, I might refer the enquirer to the rebellious conduct of *Korah*, *Dathan* and *Abiram*, and to the children of Israel during their journey through the wilderness For notwithstanding the astonishing miracles daily wrought before their eyes, having a pillar of smoke by day to guide their feet, and of fire by night to protect them from enemies, their bread rained down from Heaven, and meat in abundance, while the rock poured forth sweet water to quench their thirst, and Moses and Aaron constantly warning and repeating their ghostly counsels, sanctioning their faith and trust in Jehovah by their example, "walking in all the ordinances and commandments of the Lord:" Yet they would follow their own opinions, and were constantly murmuring against God and their rulers, and threatening to make themselves captains, and return back to Egypt, till they provoked the Almighty "to swear in his wrath that they should not enter into his rest," the goodly land of Canaan, flowing with milk and honey; and but two out of the many thousands entered into the land of promise, *Joshua* and *Caleb*. Behold here the awful effects of departing from the ways of the living God by renouncing his statutes, and "hewing out to ourselves cisterns, broken cisterns that can hold no water."

Should we only take a *birds-eye* view of the conduct of their descendants, after their settlement in the land of Canaan, we should see the same spirit of disobedience and rebellion: setting up their own private opinions in direct opposition to the revelation and commands of their Heavenly Father and benefactor, "worshipping and serving the creature more than the Creator." We will therefore only cite a few features of this rebellion sanctioned by facts, which may possibly meet the eye of some halting between the infinite wisdom of God, and the finite understanding of man. Let such, and all whom it may concern, examine the oracles of divine truth; they will find in the history of the children of Israel a detail of crime, deceit, hypocrisy and idolatry; and that they would unite with the remnant of the heathen nations remaining amongst them, and the surrounding kingdoms of idolaters, in scenes of rioting, bloodshed, and wantonness, bowing down to false gods made with hands in the high places in the temple of Baal, and worshipping under every green tree, in preference to that Almighty Being who had by unheard of miracles delivered them from the most cruel bondage of slavery and death, had nourished their fathers in the wilderness, and had planted them in this goodly land, and forbidden them under penalties of the most destructive nature not to make and worship graven images, for which the Lord had cast out the nations before them. Well might the prophet cry out in the following despairing language: "Hear, O heavens, and give ear, O earth: for the Lord has spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider. Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors! they have forsaken the Lord, they provoked the Holy One of Israel unto anger, they are gone away backward.—Isaiah 1, 2–4.

Permit me to notice a few particulars of their unreasonable conduct on their arrival and settlement in the promised land, and it will not only confirm our *proposition*, "that finite cannot comprehend infinite," but show the origin and source of most of our sufferings on our journey through life, particularly the origin of heresy, schism, infidelity and Atheism in the Church, sedition and rebellion in the state; arising from PRIDE, placing our fallible *reason* above divine revelation, and substituting self-conceit for patriotism. What induced Abimelech to murder all his brethren, that he might reign triumphant? We are taught a profitable lesson on this subject from the unfortunate family of Eli over the heritage of the Lord, and he *restrained them not*; the consequence was they were both slain in battle, and the too indulgent father, an old man, on the intelligence, fell from his seat and broke his neck. Jephtha's rash vow teaches the weakness of human intellect.

In a word, the whole book of Judges, is but a history of misrule and mad democracy. Soon after the death of Joshua and his contemporaries, they forgot the Lord, and every one did that which *was right in his own eyes*. And their conduct was not much improved after God gave them a king in his wrath.

Their first king, the son of Kish, through his pride and arrogancy, with *malice prepense*, sought the life of the pure-hearted David, his son-in-law, rebelled against God, assumed the priesthood, offered a mock sacrifice, consulted the witch of Endor, and, to consummate his wicked reign, committed suicide. David, notwithstanding the marvellous interposition of Providence in his favor, in the days of his prosperity "waxed fat," and more than once he trusted more in the arm of flesh than in his benefactor, and especially in numbering the people, for which vain glory and pride, he and the whole nation suffered severely. Solomon, in all his glory and superior wisdom, according to his own Proverbs, became a fool, and for a number of years, closing the eyes of his understanding against the positive and written law of God, he lived in open violation of his commandments, and of his own most solemn vows and engagements. Whether he laid aside his carnal reason and brought his passions in subjection to the maxims and admirable Proverbs he wrote through the inspiration of the Holy Ghost, is more than is recorded, or we know. One thing we know, and universal experience confirms the melancholy truth: "Vanity of vanities, all is vanity,"* and man dies as he lives.

Rehoboam, the son of Solomon, succeeded his father. In his reign we may see what so often succeeds prosperity. Pride, with its attendant evils, effeminacy and vain glory, those preludes of the downfall of nations. Instead of calling the elders and experienced men of religious principles to fill his cabinet, and to be his counsellors, he made choice of his companions and associates in youth. It would not be uncharitable to express a fear that at least some of them might be wanting in sound religious principle, as well as want of the knowledge of political economy, and undoubtedly in some measure destitute of the indispensable qualification to the administration of justice in Church and State—I mean *common sense, and a knowledge of human nature.*

One thing is certain, the nation became agitated, and the seditious off-shoots sprouting, threatened destruction, as when David succeeded Saul, they budded and brought forth death. At this period there was a man by the name of Jeroboam dwelling in Egypt, whether an exile, for some misdemeanor, in the days of Solomon, we know not. This son of Nebat was an unprincipled man who made Israel to sin. Being informed of the death of Solomon, and the unpopularity of Rehoboam, he returned unto Jerusalem and soon became the leader of the opposition party, and finding them prone to idolatry, he established himself at Shechem, and he made two graven images in the likeness of calves, and he set the one at Bethel, and the other in Dan; he also built high places for sacrifice, and consecrated priests, *from the lowest of the people*. He adopted the *Jesuitical Creed*—"*the end sanctifies the means.*" In his address to the people, he told them it was very *unreasonable* that they should be at the expense of travelling up to Jerusalem, and to relieve them from this fatigue and mispense of time, says, "I have made suitable preparations, and cordially invite you to a feast that I shall make at Bethel in the eighth month, on the fifteenth day;" all this in direct opposition to the positive law of God, which commanded them on that day to hold the feast and worship, and do sacrifice to God at Jerusalem. But they turned their faces from their bountiful Creator and benefactor, and went to Bethel, and offered sacrifices to a golden calf, and there made Jeroboam king. Thus ten tribes forsook the Lord their God, who had done so much for them, became rebels and schismatics, and the followers of a fugitive vassal, that had been an exile for years in Egypt. So much for the infallibility of reason and self-opinion.

This schism of the ten tribes of Israel, with all its awful and destructive consequences, is detailed in the book of the Kings of Israel, where you may read the sufferings and captivities they underwent in their bloody wars, foreign and domestic, for about six hundred years. And the apostle improves this for all future generations; "these things happened unto them for examples, and are written for our admonition," and to show the danger of substituting human reason for divine revelation, and of "*teaching for doctrines the commandments of men.*" But in addition to all that has passed, with the few selections I have made, we have living witnesses of the direful effects of changing, adding to or diminishing from the *faith once delivered to the saints.*

The heart sickens when it reflects upon the history of our forefathers, who boasted of their fleeing from persecution in their mother country "*to this howling wilderness,*" and gloried in their unanimity of faith, and covenant, confessions and platforms. But what are the prospects now before us? Instead of these formularies and creeds, *private judgment*, founded on human reason, is the Palladium of religious rites. And all this, in a little over two hundred years. Soon after they began to persecute the Quakers and Baptists, divisions commenced, and resulted in *Old School and New School, Unitarians and Universalists, Come-outers*, with a host of other novel sects, whose name may well be called "legion." While these divisions and subdivisions are continually increasing in the middle and lower classes of society, in the higher walks of life, German Neology and Pantheism, with French Socialism, is forming an under current, under the broad seal of liberality, in former ages called free-thinkers, the *Sadducees, Pharisees, and Samaritans* of the age.

But, let us look at home, Catholic Christians† are the same by nature as sectarians, under God's Providence: it is owing to our Apostolicity in discipline and doctrine that our union is continued. But we "tremble for the Ark, when we reflect upon the Laodicean spirit that pervades so many of our Catholic congregations, with the "*party spirit*" that is so evident in our religious periodicals, and our conventions, we have reason to be humbled, and repent "*in dust and ashes,*" for by our own divisions and ill example, we are not only endangering our own salvation, and wounding our spiritual mother, the Church, but we are flattering the Romanists, confirming the sectarians in their error, and increasing heresy and schism. And unless unity is restored, and practical piety exemplified in *maintaining unity of spirit* we shall be like unto Judah and the house of David, for although they were free from the schism of Jeroboam, they even in the days of Rehoboam built their high places and graven images, and by adulterating the true worship at Jerusalem, and by indulging in the dissipations of the age, God visited them in His judgments by permitting the king of Egypt to rifle the temple of its beautiful fixtures of gold, and lay desolate all their fenced cities. Thus in departing from the doctrine, discipline and worship of God, or adding or diminishing, we are guilty, and must abide the consequences. If we should escape seventy years' captivity like Judah in Babylon, we and our children may suffer longer than seventy years in spiritual Babylon, which is worse than Egyptian, or even Mahometan bondage, for those can only bind the body and soul, and cast them both into Purgatory. But the lullaby is, there is no danger of Popery in this enlightened and free country. But example is before precept. What did it do in England? What has Romanism and Mahometanism done through the whole Eastern world? "Knowledge is power," science is so universally taught and spread throughout this country, there is no danger of Popery, or any great error ever becoming popular in the United States.

* The late Rev. John Beach, in the night he died repeating this lamentation, was asked what he thought of Solomon. He answered, "He lived under the splendor or prosperity but his sun sat in a cloud."

† *Catholic*.—Universal, general. That the Christian world since the reformation should so passively permit Romanists to almost exclusively usurp this title, is not easily accounted for, when the Papist in formal words condemns to everlasting damnation the whole human race (having the least claim) that die out of the pale of their corrupted Church. True, the English Church retained this wholesome word in her Formularies, but the compilers of our American Prayer Book, in some instances substituted the word *universal*. Let churchmen be no longer ashamed, or neglect their primitive badge—Catholic.

To be Continued.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

And poor Chrysostom! I have thy pardon too to crave, for having believed, that through the two learned gates of thy golden mouth, there came forth once a word to betray the unity of the Episcopacy into the hands of a schism, yet future, by twelve hundred years. I was told by one whom I believed, and who got it from another, I suppose, that thou hadst said about the year of grace 400, that "They (the Bishops) *have gained the ascendancy* over the Presbyters only in ordination, and *in this they have defrauded them.*" But thy words had fortunately been written down, and on looking at them for myself, I found that thou hadst never uttered such a thought, neither came it into thy mind. Thy words were, "In the laying on of hands alone have the Bishops been above the Presbyters, and in this only do they seem to have the pre-eminence"—τε γαρ χειροτονια μονη υπερβεβεκασι και τουτω μονον δοκουσι πλεονεκτειν τοις πρεσβυτεροις—And this is the very essence and quintessence of the claims *that the laying on of hands* [N. B. a phrase including more than ordination], is the grand prerogative lodged with the Bishops. Yet this is all that art and learning have been able these three hundred years to fetch for Presbytery out of ten ponderous volumes of the great Bishop and orator of Constantinople. But though we have done with the testimony, yet it may amuse the reader, to see two translations of the passage by the same pen.

Dr. Miller's Letters on the Christian Ministry, 1807.

"In ordination alone, they (the Bishops) have *gone beyond* the Presbyters". Nothing said about the original.

Printed Lecture room version, Princeton, Jan. 7, 1831.

"They (the Bishops) *have gained the ascendancy* over the Presbters only in ordination, *and in this they have defrauded them—defrauded* — πλεονεκτειν — the same word used in the Bible, Let no man *defraud* his brother."

Really, here is an exegesis worthy of Mr. Hall, the discoverer, that the word used for ordaining *Bishops* is the very same word used for making men *sinners*; and both are admirably on a par with the exegesis of the grave Divine who says that all Paul meant by saying to Timothy, "Lay hands suddenly on no man," was to caution him *never to strike a man in a passion*; proving too, his interpretation in the usual way, by "comparing Scripture with Scripture," for it is written in the same Epistle, and also in the Epistle to Titus, that a Bishop must be "*no striker*"! Quod erat demonstrandum.

Surely, had Chrysostom been a Presbyterian, we should have had some glimpse of it in his commentary on the expression, "with the laying on of the hands of the Presbytery"; but there he says, "The Apostle here speaks not of Presbyters, but of Bishops; for Presbyters did not ordain a Bishop." Chrysostom, by the by, to recal the subject of the last chapter, is one who styles Timothy "The Apostle and Bishop of Ephesus," and Ignatius as succeeding St. Peter in Antioch, and "worthy of so large a principality; for how great must we suppose his virtue and wisdom to have been, to be entrusted with the rule of so renowned a city, and the government of a people numbering two hundred thousand men!" Also in (Philipp. i. 1) the passage "With the Bishops and Deacons", Chrysostom asks, "How is this? Were there many Bishops in one city! By no means. But he calls the Presbyters by this name." So that if this renowned Bishop was a Presbyterian, all the Episcopalians of the nineteenth century, are Presbyterians, for they all believe with Chrysostom that "Bishop and Presbyter designated the pastoral function, during the period that 'Apostle' designated the Episcopal.

Poor Theodoret too, about Anno Salutis 440, in a commentary on 1. Tim. iii 1, had said, "The Apostles call a Presbyter a Bishop, as we showed when we expounded the Epistle to the Philippians.......For, as I said, of old they called the same men both Bishops and Presbyters." Another hint say you, of Presbyterianism? Wait one moment. He says we must turn to his commentary on the Philippians. Now we turn to it—we have found it—here it is—"Epaphroditus was the Apostle of the Philippians, because he was entrusted with the Episcopal government, under the appellation of *Apostle*......those who, although not in the order of Presbyters, were called Bishops in the beginning, *should be subject to him*".—(Phil. i. 3; ii. 26; et al.)

But this reference is unnecessary. Dr. Miller chose to end his quotation with the words, "*Of old* they called the same men both *Bishops* and *Presbyters!*" What could be more conclusive? Farewell, Episcopacy! Presbytery, all hail! But, sirs, not quite so fast. I will not trouble you to turn to the commentary on Philippians to which Theodoret refers you; I only ask you to read six lines further on in the very passage Dr. Miller has undertaken to quote. Theodoret indeed does say, "Of old, they called the same men both Bishops and Presbyters"....But only six lines further on he adds,...."For those, as I have said, whom we now call *Bishops* were in old times called *Apostles*; but in process of time, the name of Apostle was left to those who were in the strict sense Apostles, [sent personally by the Saviour], and the name of Bishop was retained to those who were anciently called Apostles; thus was Epaphroditus the Apostle of the Philippians, Titus of the Cretans, and Timothy *the Apostle* of the Asiatics." Yet this very passage only six lines further on, in the same paragraph, and the one to which Theodoret so expressly refers the student, to prevent any misconception of his meaning, is kept by Dr. Miller both out of his "Letters" and out of his Lectures! Is it any wonder that the students of Princeton make zealous Presbyterians? How can it be otherwise? I am confident that among all the graduates of Princeton (who have continued Presbyterians)—I will say more—that of all the living Presbyterian ministers in the United States, there are not ten men who would assert that they had in all their lives read ten pages out of any three fathers of the first five hundred years of the Christian Church. I say this to explain a fact. The wide existence of Sectarianism is a phenomenon. This may, in part, explain it.

And poor Hilary, to you also must I make a profound apology, for *imputing* to you, in my Calvinistic days, a sin that was certainly *not yours*. It may have been good calculation in me to do so, but I am ready to acknowledge that it was not fair play. You said (or so I heard) that "In Egypt, even to this day, in the Bishop's absence the Presbyters ordain." Who can wonder that I was a Presbyterian, when so conclusive a testimony, escaping the vigilance of monks and mitres for a thousand years, now burst its cloistered sepulchre to bear witness to the truth?—But did Hilary say it? What *did* he say? He

Denique apud Egyptum Presbyteri consignant, si præsens non sit Episcopus.

"Finally, in Egypt the presbtyers consign, if the Bishop be not present."

Everybody knows that *ordino* is the Latin word to express the act of *ordination*. Its use for this purpose is quite, or nearly universal. On the contrary, it is doubted whether the word *consignant*, here used by Hilary, was ever employed in any single instance, since the world began, to express the act of ordination. Moreover, we believe, that for near two centuries, Sectarians have been looking for a single passage in all antiquity where this word had such a meaning, and, as far as I remember, they are not yet able to produce it. Besides, is ordination so trifling a matter, that it is not worth while to wait till the Bishop could be "present?" And are we to believe that Hilary could have supposed that Presbyters in his day ordained in Egypt, when he must have known that even prior to the Council of Nice, a Council in Alexandria itself, had formally pronounced the ordinations of one Colythus to be *no* ordinations, and his Presbyters to be *no* Presbyters, because that it was discovered that Colythus was but a Presbyter himself, having never received due Episcopal consecration? For the Council are careful to explain that they do not depose these men as Presbyters, on the ground of schism, but merely make it known to the Churches that Colythus being only a pretended Bishop, the persons he pretended to ordain were neither now, nor ever had been Presbyters. What was it then that the Presbyters of Egypt did in the absence of the Bishop? Perhaps they absolved returning heretics, and penitents, an office usually allowed to the Bishops. Even Cyprian, in his exile, had allowed them to do so. Perhaps they gave, under the Bishop's name and *seal* (which it may mean) tickets of readmission to those who had lapsed in time of persecution. Perhaps in the Bishop's Cathedral, or Basilica, they gave the solemn benediction in the Bishop's place. Or, I am willing to admit, that possibly, in the Bishop's absence, the Presbyters *confirmed*, for it may *possibly* be that the Church in Egypt fell, in this respect, into a usage of the present Church of Rome, practiced in our own day, in Porto Rico, and elsewhere, where political motives have, at times, prevented the residence of a Bishop. But let *consignant* mean what it may, we are yet to see the first passage in all antiquity where it signifies to *ordain*. We are strongly of opinion that it has reference to "trifles light as air." The whole passage (too long to quote) runs thus:—It is in Ephesians iv. 11. "He gave some, Apostles; and some, prophets; and some, Evangelists; and some, Pastors and Teachers, &c."—The Apostles, he says, are the Bishops—Apostoli sunt Episcopi,—the Prophets, Expounders of Scripture, the Evangelists and Deacons, &c.—For in the Bishops are contained all the other orders, because he is the first priest, that is, he is the Chief or Prince of the Priests, and Prophet, and Evangelist. Nam in Episcopo omnes ordines sunt, quia Primus Sacerdos, hoc est, Princips est sacerdotum, et Propheta, et Evangelista, et cætera." Why does Dr. Miller omit this from the beginning of the very passage he pretends to quote? Hilary goes on to say that "after churches were established, things were settled otherwise than at the beginning, for the sake of order." Why not tell us, Doctor, what these awful innovations are? Why, says Hilary, Philip did not demand a long probation of the Eunuch or interpose a period of fasting, but baptized him on the spot; the Church now requires a probation and a fast. Paul and Silas did not require time in the baptism of the jailor; the Church at the present day requires a delay. Peter had no deacon to assist in baptizing Cornelius and his house, for as yet the deacons were but seven. "Thus," adds Hilary, "the writings of the Apostle do not in all things correspond to the present order of the Church, for he calls Timothy, made a Presbyter by him, a Bishop, for so at first the Presbyters were called; as Dr. Miller renders it, or as we should literally render it, "for so the first (*Primi*) Presbyters were called." Thus there was another of the innovations, that those who were once called Apostles went by the unassuming name of Bishops, by which even Presbyters were called at first.

But we cannot consent to go on further with Dr. Miller's version. We place our own more literal translation by its side.

His.*

"And here it is that the Apostle's writings do not in all things agree to the present constitution of the church; because they are written under the first rise of the Church; for he calls Timothy, who was created a Presbyter by him, a Bishop, for so at first the Presbyters were called; among whom was the course of governing the Churches, that as one withdrew, another took his place; and in Egypt, even at this day, the Presbyters ordain in the Bishop's absence. But because the following Presbyters began to be found unworthy to hold the first place, the method was changed, the Council providing that not order, but merit, should create a Bishop."

Ours.*

And hence it is that the writings of the Apostle do not in all things agree to the present order of the Church; because they were written *amidst the very beginnings* of the Church: for he calls Timothy, who was created a Presbytery by him, Bishop; for the First Presbyters, (literally, Prime Presbyters) were called Bishops (here Dr. M., puts in the words, "among whom this was the course of governing churches); that as one withdrew, the *one following* or *the next in order* should succeed him. Finally, in Egypt, the (the words "even at this day" are again an interpolation) Presbyter's sign, (or seal, or consent, or absolve from censure, or *confirm*, if you please, but it nowhere means ordain), if the Bishop be not present. But because the Presbyters *next following* or *next in order* began to be found unworthy to hold the Primacy (Primatus), the method was changed, the Council providing that not order but merit should make a Bishop, to be decided by the judgment of many priests, lest one unworthy should rashly usurp and become a scandal to many.

What does all this then amount to? Simply, that the Egyptians had changed the old-fashioned way of obtaining a successor to the Episcopate. In old times, he says, the Presbyter next in seniority, (of age or orders) succeeded to *the primacy*, but because the next in order was often unfit, a council decreed it should be determined by election. Now to all this add—*Finally—Denique*—(an important word overlooked by Dr. Miller.) In Egypt, the Presbyters, (if you please) *confirm* if the Bishop is not present," and it makes another of *the innovations* practised by the Church in Egypt! 1. The candidate for baptism must submit to a probation. 2. He must perform an allotted part. 3. A Priest has now-a-days a deacon to assist at Baptism. 4. A Bishop is no longer called by his ancient title of Apostle, nor 5. a Presbyter called Bishop as of old. 6. The next oldest Presbyter does not succeed to the Episcopate, as he did formerly in Egypt. 7. A Layman is not now permitted to baptize. 8. *Deacons* no longer preach. *Finally* (denique—to conclude, in fine, finally, lastly, say the lexicons), in Egypt, if the Bishop be absent, the Presbyters bless, absolve, consecrate the Chrism, confirm, no matter what, it is the *denique*, the last and worst of the innovations! But even in Egypt, land of the old magicians, land of Jannes and Jambres, they never dreamed that Presbyters could make a Bishop. Dr. M. leaves out the word *finally*, and inserts, "even at the present day." We have seen Doctor Miller's omission too of the commencement of this passage, that *Bishops are the Apostles*. But among Hilary's alleged innovations, he omits another, viz: that in his days the Deacons did not preach, and had before quoted the fact that as "Bishops were Apostles," so Deacons were Evangelists or preachers!" This was the eighth innovation, viz: preventing Deacons from preaching! Certainly if Presbyterians, who stop the mouths of their Deacons, are satisfied with the passage they have here found, we, for our part, are quite delighted; in Paul's days "Bishops were called Apostles," and in the days of Peter, "Deacons preached!"

But you have only had the Doctor's translation, now take his comment. I ask the world to judge between the comment and the fact.

COMMENT.

"In this passage . . . . . Hilary declares, that Presbyters, even then, sometimes ordained; and that the reason of their not continuing to exercise this power was, that many of them being unfit to be trusted with such a power, it was taken out of their hands, as a prudential measure, by the authority of the Church.

FACT.

In this passage Hilary says not one word about Presbyters ordaining, and declares that their confirming, (if it was so much,) in the Bishop's absence, was *an innovation*. He thinks too that the reason why the next Presbyter in order did not now succeed to the Primacy, was, that unfit men got sometimes thus to "the Primacies," which indicated the expediency of resorting in case of vacancy to an election.

The Professor of Church History and Government, who is evidently very *partial* in his quotations from Hilary, adduces also his commentary on I. Tim. iii. 8., which we will compare with Hilary himself.

DOCTOR MILLER.

"Hilary affirms,—"The ordination of Bishop, and ordination of Bishop and Presbyter is one and the same." Could he possibly have said this, if they had been different orders, and had received a different ordination!

HILARY.

"After the Bishop, the Apostle proceeds to the ordination of Deacons. Why! Because the ordination of Bishops and Presbyters is one; for *each is a Priest. Every Bishop is a Presbyter, though every presbyter is not a Bishop; nor was it lawful or allowed*, neque enim fas erat aut licebat—*that an inferior should ordain a superior; for no one can give what he has not received.*"

Fain would I have taken leave of Hilary. But Dr. Miller in his last book of 1835, prepared expressly as a permanent work for the Presbyterian Tract and Sunday School Society, says on page 57—"Ambrose, in the fourth century, in his commentary on the Ephesians, expressly declares that, in his day, the Deacons ordinarily were not authorized to preach." Dr. Miller!!! Can I believe my eyes? This quotation is from the commentary of Hilary, and from the very passage in that commentary, (Ephes IV. ii.) which we were but now considering! *Then* you rightly called the writer *Hilary*, now you call him *Ambrose!* This, however, we may forgive; it has not misled us; but how shall we forgive your adducing this passage as a proof that the Deacons were not generally authorized to preach until after the days of Hilary, when Hilary mentions the fact that they were not then allowed to preach as an encroachment on their right, and one of the nine or ten innovations he speaks of in the Church, alleging out of Scripture that Philip the Deacon was a *preacher*, and that "Deacons were *Evangelists!* Can we wonder that Princeton has made Presbyterians? or that Presbyterians have made dumb Deacons?

Very queer quotations these of the Doctor's! But no matter— Hilary must serve them a good turn before they can let him go. So they try him once more! If they cannot make him out an enemy to the Bishops, they may make him out a friend to ruling Elders." Now, Doctor, try! "Wherefore," says Hilary on I. Tim. v. i., "both the Synagogue, and afterwards the Church had *Elders*, without whose counsel nothing was done in the Church; *which order*, by what negligence it grew into disuse, I know not, unless perhaps by the sloth or rather the pride of the teachers, while they alone wished to appear something."

This passage made on me a strong impression, perhaps as strong as any ever made upon my mind! "Synagogue!" "Elders!" "Which *order!*" "Grown into *disuse!*" For years I believed the tradition. At length I turned to the passage, and, as usual, found that the clue to its meaning had been omitted in the quotation. It is on the passage to Timothy, to treat "old men as fathers, young men as brothers, the elder women (from Elders?) as mothers, the younger as sisters." It begins—"Apud omnes gentes utique honorabilis est senectus—among all nations old age is held in honor." Whence the Synagogue, and afterwards the Church, had its old men, not Elders, (*not Presbyters*) but elderly persons, (seniors) who omit was usual to consult. "Which-: not "*which order*," as Dr. Miller renders it—but which *custom of taking advice from the aged* had been laid aside. A sort of church-wardens perhaps, of whom even still one is commonly that highly respectable individual, "the oldest inhabitant," at that time dispensed with! Or forsooth it may have been a council of advice, both of Laymen and Presbyters, which all the Bishops in this country enjoy, and composed of ten of the aged and wise, which in that age was laid aside. But the idea of making out these old gentlemen "*Elders*" and of calling them an "order," is really laughable.

We have seen before that Hilary carped at very trivial changes, and this was one.

These may suffice as examples of the strange things which I formerly credited on traditions handed down from Salmasius and Blondel to the present race of Presbyterians. Why, I once believed that the world renowned Irenæus, born twenty-five years before the death of St. John, the Bishop of Lyons, and "while he held this station," says Dr. Miller, "was the bearer of a letter from 'the Presbytery of Lyons to Eleutherius the Bishop of Rome," in which the Presbyters call him their *brother* and *colleague!*" The Doctor says that Irenæus took the letter when he was sent "on some special ecclesiastical business to Rome." Pray, what was the "special business;" Aye, here it is. A frightful persecution rages at Lyons. The blood of the martyrs dyed the streets. Pothinos, *their Bishop*, had just received the crown of martyrdom at the age of ninety. His Presbyters, as in the case of Ignatius and Polycarp, instantly sent news of it to Asia and Phrygia, and by Irenæus their "brother and colleague," to Rome. It was not till the Church at Lyons could take breath, that the disciples of Polycarp, who was in turn the disciple of St. John, was, *after his return* from Rome, ordained the successor of Pothinos! When will our Presbyterian Divines learn to be accurate in dates and facts? So I once believed on a modern tradition (for the traditions of Presbyterianism, like that of Popery, are extremely modern (that Cyprian, the renowned Bishop of Carthage, had called a very worthy man named Numidicus, "*a ruling Elder*," and had promised to promote him to the office of "teaching Presbyter." But the words of Cyprian are, "Promovebitur quidem, cum deus permiserit ad *ampliorem locum* suæ religionis" —not to be higher, *but a wider place* or field or sphere. And that this is so, Cyprian, in this very epistle, declares that he is commanded by revelation to add—the ruling Elders? No—"*the Presbyter* Numidicus to the roll of the Presbyters of *Carthage*—that our numbers, which the lapse of some Presbyters hath lessened, may be replenished with such glorious priests—*gloriosis Sacerdotibus!*" So my ruling Elder turned out to be a glorious Priest! and a right *glorious Priest* he was! who had in his obscure position, out of Carthage, stood his ground, when the Presbyters of the city were cowering before the executioner, and their ranks were thinning out, partly by martyrdom, but more by apostacy: an humble country-Presbyter comes to the notice of his Bishop, as one who, by his expostulations, had sustained numbers of Martyrs, while they were burnt or stoned to death, and had seen, unshaken, his own wife committed to the flames, and who, after being roasted and stoned himself, was left for dead, when his own daughter discovered him, under a pile of stones, and by her courage and her skill brought him back to life. No wonder Cyprian desired such piety, to shine in a "wider sphere?" Nor is it at the same time wonderful that the young men at Princeton believe in ruling Elders!* But really, if Chrysostom, Cyprian, and Augustine could have been charged to their faces, not only that they had defrauded the Presbyters but that they had confessed the fraud, the "pleonektein," I should not wonder if they had almost felt the propriety of the Apostles' admonition to "*lay hands suddenly on no man*," q. e. that a Bishop must be "*no striker!*"

This was about as far as I ever went in believing the strange things that are handed down at Princeton concerning the poor Fathers. I do not think I ever believed that the General Council of about two hundred Bishops, which condemned the heresy of Nestorius, numbered "six thousand Bishops," or (the fact so well authenticated, says Dr. Miller,) that Saint Patrick, a Bishop sent under the auspices of the Pope of Rome, to Ireland, ordained "three hundred and sixty-five Bishops or pastors, and "three thousand ruling Elders," or that a single metropolitan had six thousand Bishops under him, or, that the Bishop of Antioch, or Rome, or Carthage, even until the fourth century, was the pastor of a single congregation," although I did not then know that at the end of the *third* century, Dioclesian destroyed *forty Churches in the city of Rome*, and that Rome in the middle of the third century, according to the testimony of its Bishop Cornelius, had forty-six Presbyters, fourteen Deacons, above fifteen hundred poor, supported from the offerings, and an innumerable multitude of people, that supported besides "many other Churches in different cities, even as far as Arabia, and Syria." Did you say, "a single congregation," Mr. Eddy? "A single congregation," Mr. Hall? "A single congregation," Dr. Snodgrass? "A single congregation," Dr. Miller? Yes, with you all, ever since the days of Sir Peter King, who *was once* of this opinion. Nor did I know that in the "Parish of Constantinople there were at the same time sixty Presbyters, and in the parish of Carthage a large number, for many of them cowered before the eight that were yet found in the list, and in the passage concerning Numidicus, speaks of replenishing the *copiam* or abundance of his Presbyters persecutor, and Cyprian, himself a martyr, names with such illustrious priests, and says that the persecution was so terrific that every day thousands of cards were issued by the confessors and martyrs for the reconciliation of those who had lapsed; and another writer says, that when the persecutor entered Carthage, he found there Episcopam et maximam turbam clericorum—the Bishops and a very great crowd of clergymen"—all in addition to the fact that we find recorded accidentally, in Augustine and other writers, not long afterwards, the very names of the Cathedral and seven of the principal churches; and this about A. D. 240. Bishops of a "single congregation," gentlemen! Surely you cannot be in earnest. At least I never believed it. Still I see now that in close quarters it is the only shift you can make. For when we show you Cyprian in banishment, still exercising by letter his prerogative over the Presbyters of Carthage, you have no earthly recourse but to the poor assertion that there was but one congregation in Carthage! Six thousand Bishops in a province, when you wish to show that a Bishop had only a a single congregation! and in the next breath but one congregation to all Constantinople or Rome, or Carthage, when you have to show that each congregation had its Bishop! What apology is there for this strange idea?*

One of Three Hundred.

To be continued.

Ideo non per omnia conveniunt scripta apostoli ordinationi quæ nunc in Ecclesia est, quia hæc inter ipsa primordia sunt scripta. Nam et Timotheum Presbyterum a se creatum Episcopum vocat, quia Primi Presbyteri Episcopi appellabantur, ut recedente eo sequens ei succed eret. Denique apud Ægyptum Presbyteri consignant, si præsens non sit Episcopus. Sed quia coep erunt sequentes Presbyteri indigni inveniri ad Primatus tenendos, immutata est ratio, prospiciente concilio ut non ordo, sed meritum crearet Episcopum constitutum multorum sacerdotum judicio, ne indignus temere usurparet, et esset multis scandalum.

**Note to the Note.*—It will be observed that the sentence about Egypt abruptly breaks the progress of the passage, and the unity of the writers idea respecting the succession to the Episcopate of the Presbyter next in order. Besides it nearly the identical passage in a fragment once attributed falsely to Augustine. Nam in Alexandria et per totum Ægyytum, si desit Episcopus, consecrat Presbyter. Whether Hilary be the author of this fragment or note, Presbyterians could make no use of it, and indeed I believe do not adduce it, for supposing it had a reference to ordination, it says *consecrat Presbyter*, not consecrant Presbyteri.

*"Who, sir" says Dr. Bowden in a colloquy with Dr. Miller, informed you that there were ruling Elders in Carthage, "Cyprian, Ep. 39." "Go on, sir, if you please: "Cyprian, writing to his Presbyters, and Elders, and people,"—stop here one moment, that is not the address of the Epistle—it runs thus:—"Cyprian, to his Presbyters, and Deacons, and to all the people, his brethren, sendeth greeting." You add *Elders* which is not in the address. This is not quite fair. I am sorry you should have had recourse to it, but I will put it to the account of those things quas inuria fudit—now this being corrected, proceed."

* Perhaps as Sectarians are satisfied with their ordained ministers, without inquiring who ordained the first that started out, so writer takes from the writer before him this story, without asking the question, Where did it come from? As this particular tradition is traceable to Lord King, so nearly all their other abbreviated quotations from the Fathers may be seen in King and Blondel. A quaint old writer, nearly two centuries ago, speaks of "Salmasius, who writ on this subject before Blondel, and whose steps Blondel must—what tread in."

For the Churchman.

Free Church of St. Botolph, Boston.

To the Editor of the Churchman.

Mr. Editor,—A Parish under the above designation, has been recently organized in Boston, in accordance with the canon, and a hall has been procured in the southern part of the city, where there is a large and increasing population and very little church accommodation. The sittings in the Church are to be free, and the arrangements of the chancel to correspond with those now adopted in our best churches.

It was once objected here in a high quarter, to free churches, that they were only frequented by "paupers and stipendiaries." Now the objection urged in the same high quarter is, that they draw away "substantial pew-men" from other churches. Taking these two objections together, may we not derive thence the greatest argument in favor of the principles of free sittings, that the rich and poor are thus brought together as worshippers in the same Temple, of the same God? And free churches would seem to have an additional fitness and propriety as missionary stations in places, which, like Boston, are emphatically fields of missionary operation. And in point of fact they appear to be the only substitutes we have for the wayside and itinerant services of the early church.

The name selected by this Parish has excited some enquiry and remark; but it is thought that with a little explanation, it will commend itself to all unprejudiced minds. On this point there is evidently no definite rule in the American Church, for while the majority of Parishes confine themselves to the Calendar, there are a multitude of churches dedicated to other than Calendar Saints—as for instance SS. Clement and George, the latter of whom is thought by many to have never existed. St. Botolph flourished in the seventh century, and was held in such estimation by the early English Church, that many churches in the mother country are called after his name—four in London alone, and one, a very celebrated structure, in Boston, Lincolnshire, with which the Rev. John Cotton was connected before emigrating to this country. "Boston" is merely a corruption of "Botolph's-town," and the town of Boston, England, long regarded St. Botolph as her patron Saint.

It is the intention of the Parish to establish the Daily Service at an early period in accordance with the direction of the Book of Common Prayer.

Boston, Jan 20, 1851. Amicus.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 7, 1851.

Reaction.

The ferment at present existing in the English Church, and the comments it has called forth on the part of different parties, will form hereafter a notable chapter in the Ecclesiastical history of that country. At present, there seems much reason to apprehend that the cause of Church principles, which has of late years been so urgently and zealously enforced, will suffer materially, and be much retarded. Indeed, there is reason to fear that the PrayerBook itself will not be safe from the hands of innovation and corruption. It has stood for 300 years, in the main unaltered, since the second version of Edward VI. and whatever changes have been made have been opposed to the spirit of Puritanism. The great Catholic truths embraced in it, which were enforced and displayed with unrivalled power and eloquence by the great lights of the Seventeenth century, in the English Church, have been again brought out and dwelt upon in these later years, and commanded the admiration and zealous attachment of Churchmen. They rejoiced to find such rich provision made for their spiritual wants in the formularies, the devotions, and the offices of their Church; they again began to keep Festival and Fast, in the godly order prescribed, and exulted with Holy reverence, in the renewal of the Daily Service, and in the frequent celebration of the Eucharist. The study of the works of the great Divines we have mentioned, as well as of the writings of the Fathers of the early Church, was rendered more easy by their being presented in a convenient form for the edification and instruction of the Clergy and the more learned of the Laity; while short treatises, embracing the same doctrines and inculcating the same practical teachings, were provided for the instruction of those who had not the same opportunities for familiarizing themselves with the more ponderous tomes in size and matter. Greater attention was paid to the directions of the rubrics prescribing the mode of conducting Divine Service; it was no longer considered sufficient to plead the practices of slothful and disaffected priests as a sanction for violating the express injunctions of the Church, which they had solemnly pledged themselves to obey. For instance: in the English Book it is expressly enjoined that on Sundays and Holy-Days, when there is no Communion, the Communion Service shall be read to the end of the Prayer for Christ's Church Militant, concluding with the Blessing. This observance had been discontinued in many parishes and the revival of it occasianed a

ferment in some congregations. *They* did not like the service lengthened, *they* did not like to part with their money, and *they* did not want to be reminded of the duty of Alms-giving. Did they not pay taxes and tithes, (though these latter generally went into the pocket of some layman, as Lord John Russell, for example,) and Church rates and Poor rates—and why should they be told every Sunday that he that "giveth to the poor, lendeth unto the Lord?" To the Bishops, therefore, who had power to decide disputed matters of Divine Service, they went, and they generally decided that according to the Prayer Book, this order must be observed. It is needless to cite other instances; from one example we may understand the difficulties that were experienced.—Our readers will perceive that the motives were good, the Clergy were conscientious, the ends holy and righteous. The Bishops, Curates and other Clergy had bound themselves by solemn vows, and were also bound by the law of the land to use faithfully, the prescribed order and ritual of the Book of Common Prayer, and they violated both religious and civil obligations when they departed from it.

Now we doubt not, that had the orthodox and conscientious Clergy of the Anglican Church confined themselves seriously and soberly to the objects we have mentioned, the enforcing the doctrines and strictly observing the prescribed order of the Prayer Book, they would have been eminently successful. The task would have been laborious enough, considering the low state of Churchmanship among the great mass of the population, accustomed to look upon the Church as a mere creation of Acts of Parliament, and her Clergy as the servants not of Christ, but of the Queen. This may seem an astounding assertion, but let us look at the proceedings of the County Meetings, at present so frequent in England, and proofs enough can be adduced from the speeches of Lords and Commoners, High Sheriffs and Members of Parliament, Generals and Admirals, Aldermen and Justices of the Peace—all bent upon showing their zeal for Church and State, and the laws of the land, and their hatred of Popery, and their horror of Puseyism. And when we examine into what this *Puseyism* is of which they are so afraid, we find that often it embodies the very doctrines which the Prayer Book teaches, not those which it condemns; for in censuring such they would do rightly. They do not mean Purgatory and the Invocation of Saints, Transubstantiation and the Papal Supremacy, Auricular Confession as *compelled* by the Papists, and the monstrous theory and practice of Indulgences; but the Apostolical Succession and Baptismal Regeneration, the Daily Service and the Frequent Communion, the Holy Chant and the lowly reverence at the name of Jesus—in short, many of those holy doctrines and sacred rites which have been taught and ordered since the Prayer Book was first framed in its present form. They have been objected to continually by Puritan innovators ever since they schismatically separated from the Church in 1570; and have been again and again triumphantly vindicated against the attacks of Cartright and Reynolds, and Baxter, and others of that stamp, by Hooker, and Bancroft, and Sparrow, and Wheatley, and other eminent Doctors and ritualists. Away with Papacy, root and branch, was the cry of these sincere, but self-sufficient and misguided men: alter the Constitution and Services of the Church after the pattern of the best reformed Churches: Geneva and Edinburgh—after the ideas and frames of those godly men, John Calvin and John Knox, and Andrew Melville. For it must be remarked that John Knox was a mongrel sort of an Episcopalian, and that Melville introduced the present Presbyterian discipline into Scotland. These notions and desires, however, have always been opposed by the prelates and other true sons of the Church, and her doctrines and discipline triumphantly vindicated.

But now what do we see. Why the very same war-cry raised by men of high rank and small knowledge—the dukes, earls, and barons of England; the Manchesters, the Chichesters, and the Ashleys. It seems to them, forsooth, that the only way to resist Popery is to root out Catholicism—that to repel the false doctrines and corrupt inventions and practices of Rome, they must divest the Church of England of all claims to be a branch of the Catholic Church. The Queen, forsooth, is to be the spiritual head as well as the civil ruler of the Church: She is to decide the doctrines as well as to enforce the laws of the Church. Parliament is to settle the contents of the Prayer Book as well as regulate the temporalities of Sees and Parishes; and we may reasonably expect that lay Visitors will soon be appointed to investigate the purity of the morals and doctrines of the Clergy. Such are the dismal prospects, at present, before us, who regard with filial reverence and anxiety the future welfare of the Church of England.

Foreign Intelligence

The *Canada* has arrived at Boston since our last, but at so late a day, that we had not received our files, when the paper went to press.

We learn by the telegraphic notice that much anxiety was manifested respecting the ministerial measures on the Papal question. One story is that Lord John was very decided in adhering to his Letter to the Bishop of Durham; that the Queen's speech would contain some very plain speaking on the "Papal aggressions," and that stringent measures would be adopted by Parliament.

Another story is, that the Pope would consent to the Irish College system, if his Bishops are let alone. Very doubtful.

The following letter shows that there is some confusion in the English law, relating to the Papal aggression, which we do not pretend to settle:—

To the Editor of the Evening Mail:

Sir,—Having read with much interest your report of the very important speech of Sir Edward Sugden at the recent meeting of the county of Surrey, I trust you will permit me, through the medium of your journal, to notice a passage in it in reference to Romish spiritual jurisdiction within this realm, which appears to be directly contradicted by the express language of an act of Parliament. The words Sir Edward is reported to have spoken are—

"I assert here, and I am prepared to do so every where, that by the law as it stands the Bishop of Rome and his Archbishops and Cardinals have no right to assert or maintain that they have any spiritual or ecclesiastical jurisdiction within this realm."

The following are the words of the 28th section of the 9th and 10th Victoria, c. 361 (a local act declared public and to be judicially noticed), for establishing a governing body for certain cemeteries in the county of Dublin:—

"And be it enacted, that his Grace Daniel Murray, Archbishop, and his successors exercising the same spiritual jurisdiction as he now exercises in the diocese of Dublin as an Archbishop, may from time to time appoint, at the desire of the said governing body, a clergyman of the Roman Catholic church to officiate as a chaplain in any such burial ground, and such chaplain shall be licensed by, and be subject to the jurisdiction of the said Archbishop; and the said Archbishop shall have power to revoke any such license, and to remove such chaplain for any cause which shall appear to the said Archbishop to be canonical."

I do not suppose there can exist a doubt that Archbishop Murray, whose spiritual jurisdiction (as well as that of his successors) in the metropolitan diocese of Dublin is thus expressly recognized, is an Archbishop of the Pope's appointment; while, therefore, this act of Parliament subsists, it surely cannot be contrary to the law as it stands for him or his successors to assert that they may rightfully exercise spiritual jurisdiction within this realm. As the section of the act I have quoted, as also certain provisions in the Charitable Bequests Act, seem to contradict Sir Edward's statement, which is substantially the dogma of the constitution, "that no foreign prince, person, prelate, State, or potentate hath or ought to have any jurisdiction or pre-eminence, spiritual or ecclesiastical, within this realm," it would be of great value, especially as all this has to be affirmed upon oath by every Protestant member of Parliament, magistrate, &c., that explanation should be afforded by so eminent a lawyer of so grave an inconsistency; and, if no satisfactory explanation can be afforded, certainly no one would be more competent than Sir Edward Sugden to notice this case before Parliament, so that either the law should be brought back to a consistency with what the oath of supremacy affords, or that the oath should be altered to agree with the present state of the law and the future policy of the country.

I have the honor to be, Sir, your faithful servant,

CLANCARTY.

Garbally, Ballinasloe, Dec. 21.

We find it stated in the Guardian of January 8th, that Mr. Dodsworth has joined the Church of Rome, and was received into it on New Year's Day.

IRISH ORDINATIONS (*from the Ecclesiastical Journal.*)

Archbishop of Armagh	— 5	Deacons	12 Priests.
Bishop of Limerick	— 4	"	3 "
" Tuam	— 4	"	3 "
" Cork	— 5	"	1 "
" Ossory	— 3	"	2 "
" Kilmore	— 4	"	3 "
Total	25		24

THE CATALOGUE OF THE GENERAL THEOLOGICAL SEMINARY of the Church has been in our possession some time. The number of students at present is 43. In the senior class there are 13; in the middle and junior 15 each; New York sends 23; Western New York 9; Connecticut 3; Maryland 2; New Jersey 2; Vermont 2; Pennsylvania 1; and South Carolina 1. There are also two resident graduates.

The number is smaller than for some years past, though not materially different from last year. For this many causes may be assigned:—The uncertainty of the prospects of the seminary, the continued illness of one of its ablest professors, the efforts made to suspend and even break up its operations, the impediments systematically thrown by some diocesans in the way of their candidates desiring to attend its course, and the sweeping charges and unscrupulous attacks made upon all within its walls. It might be shewn, however, that the difference is not so great between this and former years, as would appear from a comparison of numbers merely; for when they were much larger, there were several who merely matriculated and left within a few months afterwards; whereas the seminary course of three years is now completed by a much greater proportion, and with the most commendable fidelity and diligence. The number from New York and Western New York is as great, we believe, now, as it has been at any previous time, certainly as great as it was when the members were highest. The falling off has been in the students from other dioceses. It appears also that the number of candidates for orders is smaller at present than it was some years since. It would take some time and space to develop fully all the causes. Two, however, may be particularly mentioned. Some years since the beneficiary system was adopted by many congregations, and frequently the bounty was injudiciously bestowed. That system has been in a great degree abandoned, and endowed scholarships afford the chief means of supply for necessitous students. Another cause is presented in the unhappy condition of the Church at present in doctrine and discipline, and the fierceness and hostility manifested towards those preparing for the ministry; the groundless aspersions upon their character and reputation in which partizans have indulged, and the absence of those safeguards of law and justice which both clergy and laymen can employ in their defence when unjustly assailed. Till this is remedied, it cannot be supposed that gentlemen of honor and reputation will be willing, as in times past, to leave other professions, and expose themselves to this injurious treatment.

New Publications.

A NEW CLASSICAL DICTIONARY OF GREEK AND ROMAN *Biography, Mythology, and Geography*, partly based upon the Dictionary of Greek and Roman Biography and Mythology, by William Smith, LL.D. Revised, &c., by Charles Anthon, LL.D. Prof. Greek & Lat. Lang. Col. Coll. New York. Harpers. 1851. pp. 1039.

Another of the Messrs. Harpers' admirable series of Classical Dictionaries has been issued under the watchful eye and accurate scholarship of Professor Anthon. In his preface the Editor does ample justice to the deep research, the patient industry, the penetrating sagacity, and the thorough scholarship of the German antiquarians, on whose labors this work is mainly based. Dr. Smith, the English editor, assisted by 28 English and German assistants of high talent and ability has been engaged for some years in preparing Dictionaries of Mythology, Antiquities, and other subjects connected with the study and explanation of the Ancient Classics, which have met with great and well deserved encomiums. The present work is designed chiefly for junior students; laboured discussions and long details are avoided, and the *results* of learned investigations are given. It has been thoroughly examined and corrected by the American Editor, assisted by the kindred spirit and faithful labours of Prof. Drissler, a worthy *collaborateur* in the same cause; numerous errors have been amended, while 1400 valuable and independent articles have been added, which are noted by brackets. Specimens of the mistakes amended are given in the preface, and some are singular enough. In the articles on Bibliography the latest authors have been consulted by Dr. Anthon, which gives this edition a very great advantage. One feature of the Dictionary is deserving of particular notice, which is that the names of the Deities of the Greeks and Romans are given separately, with all that appertains to them, and not confounded together, as in times of yore; and the student is thus enabled to obtain clearer ideas of the mythology of the respective nations. Full Chronological tables of Greek and Roman History; Parallel Years of the Olympiads, Christian Æra, and Founding of Rome; Archons, Kings and Emperors; and of Weights and Measures, are given at the close of the volume. Besides the copious and useful information here contained, the numerous references to the sources whence it is derived will enable the more advanced student to make enlarged researches for himself with ease and satisfaction.

The book is well and neatly printed, and at a very low price considering the quantity and value of the matter contained. We are much indebted to both the editor and the publishers for their kind remembrance of us on this occasion.

WARNINGS OF THE HOLY WEEK, a Course of Parochial Lectures for the Week before Easter and the Easter Festivals, by the Rev. W. Adams, M. A., late Vicar of St. Peter's in the East, Oxford. H. Hooker, Philadelphia. (For sale by Stanford & Swords.) 1851. pp. 189.

The subjects of these lectures are well chosen, and the contents well written, in a strain of simplicity and piety, and suited for devout reading and pious meditation during the solemn season for which they are designed. The warnings are those 1. at Bethany, 2. At the Entrance of our Lord into Jerusalem, 3. Of the Day of Chastisement, 4. The Fig Tree, 5. To Judas, 6. To Pilate. Also, On The Events of Easter Eve; the Vision at the Holy Sepulchre, the Journey to Emmaus; and the Manifestation to St. Thomas.

PRACTICAL MERCANTILE CORRESPONDENCE, by William Anderson. New York. Appletons. 1851. pp. 279.

A Useful Collection of Modern Letters of Business, with explanatory notes, and an Appendix of Invoices, Accounts, Sales, Bills of Lading, and other Mercantile forms. Also an Explanation of the *German Chain Rule*, as applicable to the calculation of Exchanges. The present edition is from the 2d London one; the first, we are told, has been translated into many European languages, a satisfactory proof of its acceptableness.

APPLETON'S MECHANICS' MAGAZINE for February has reached us. This number fully confirms the promise of the first. Among the articles we would mention those on *Anhyarous Steam and the Prevention of boiler Explosions, the Protection of the Low Lands of the Mississippi, and Minot's Rock Lighthouse*, a very interesting paper. There is a valuable notice of *The Commercial Hand Book of Chemical Analysis*, by Normandy, and a Continuation of the Review of *Iron Applied to Railway Structures*. There are also a multitude of shorter papers, a long list of Patents, and answers to Correspondents.

Blackwood's Magazine for January has been published with great promptitude by Messrs. L. Scott & Co. Its contents are 1. The *Currency Extension Act of Nature*, a consideration of the adequacy of supply by California and other auriferous regions to the growing wants of the civilized world; 2. A Continuation of "*My Novel*," by Bulwer; 3. A favorable notice of Miss Strickland's new work, *The Queens of Scotland*; 4. *The Lay of the Niebelungen*, a well written but brief account of that curious old epic; 5. Some additional Chapters from the *History of John Bull*, a very clever pelitical Satire, in which much truth and just censure are dispensed under a coarse fictitious garb; 6. *Hungarian Military Sketches*, giving a good idea of some features in the late terrible struggle; 7. *The Message of Seth*, a pleasing Poem by Delta; 8. *The Voice of Nature*, which is also a poetical effusion; 9. *British Labour and Foreign Reciprocity*, another formidable article against Free Trade. We have only room to observe that while it declaims against the Tariff of 1846, as too favorable to American interests, we on this side complain of the tariff as ruinous to our own.

HARPER'S MONTHLY MAGAZINE for February appears in undiminished lustre. *Goldsmith's Traveller* is given with many pleasing illustrations; we have biographical notices and recollections of Howard, the Philanthropist, Wordsworth, Sir Robert Peel, Michelet, the French historian, also useful scientific papers on the *Glasshouse, and Sailing* in the air—"My Novel" figures in this Number also, and there is the usual well arranged Summary of Domestic and Foreign Intelligence, with a number of Book Notices.

The *International* from Messrs. Stringer & Townsend, contains its usual rich variety of matter, interesting notices of *Chatterton, Egypt under the Pharaohs, Public Libraries, Penn and Macauley and Henry C. Carey*. There is also a continuation of James's "Story without a Name," and "*Monte Leone*"—Book notices and Fine Arts, embracing a wide field of Biography and Criticism. A full account of recent deaths of distinguished personages. The number is a capital one.

We have received from Mr. Charles Scribner an elaborate Discourse of Rev. W. Adams, D. D., "Pastor of the Central Presbyterian Church," entitled "CHRISTIANITY AND CIVIL GOVERNMENT. Its origin from God is demonsrated and the duty of obedience to rightful authority is inculcated while the theory of non-resistance is stoutly opposed and with much reason. The author, however, lays down the principle that the right of revolution exists whenever it is certain that the pubiic good will be increased thereby and cannot be obtained by othor means.—This is something akin to the *greatest-utility scheme* of Paley, and presents insuperable difficulties in practice. It is impossible to reduce such extraordinary events to a science, and after all, the *success* of the attempt is the great test whereby men judge of the right to make it. The necessity of referring the question of the *constitutionality* of a law to the appropriate tribunals, instead of determining it each one for himself, is strongly put.

LETTERS FROM THREE CONTINENTS by M., the *Arkansas Correspondent* of the Louisville Journal.—New York and Philadelphia, Appletons—1851.—pp. 350.

The author s[illegible] just what he thinks, and if our readers want to kn[illegible] hat that is, they may get the valume and see. [illegible] seems to have been particular infelicitous in his English adventures, sights, and company. We learn from the *Cincinnati Gazette* that many of his foreign descriptions may be relied on, being taken from the best "*Hand*" and "*Guide Books*."

The MERCERSBERG REVIEW for January has, as usual, several able articles—1. On *Catholicism* which in many respects is well worthy of attention. We think, however, that "Christianity," and "the Church," are often interchanged as convertible terms, at which we marvel. The powers and duties of the Church, Catholics are well set forth in this essay, but we are left in the dark, how to know, or where to find it. The truth is, the visibility of the Church as a divinely and organized body, and the histories of its growth and progress are not touched, and these must be correctly understood by the light of antiquity before we can duly comprehend the ancient Creeds. 2. *Systematic Benevolence*, the duty is well enforced. 3. *Art if Translating*. 4 Peculiar attraction of St. John's Gospel. 5. *Leibner's Chrystology*. We have not read this article carefully, and it seems to be of a highly German speculative character, and to need a cautious examination. 6. Recollections of Neander. 7. Euthnasia. 8. Angels. 9. Notices of Miller's "Foot Prints of the Creation" and Hunt's "Poetry of Science."

☞ THE REPORT of the Protestant Episcopal Tract Society of this City is now before us. It shews that the operations of this useful Church Institution have been carried with great efficiency, considering the limited means at their disposal.

The member of pages printed has been for the past year:—		2,524,000
Gratuitously distributed— Pages,	1,579,029	
" Sold,	590,900	
		2,169,929

Five new Tracts have been added to the list of the Society's publications.

The Receipts have been—

New York City,	$289 58
Brooklyn,	4 60
Country,	140 15
Churches in Western New York,	181 24
Donations and Subscriptions,	258 12
Sales,	881 42
	$1,755 11
Amount expended,	2,871 35
Amount over-drawn,	$1,116 24

It is much to be lamented that the financial affairs of the Society should be presented in such a condition. Its objects are intimately connected with the growth and permanent prosperity of the Church of the Redeemer in this land, and its usefulness is cordially confessed by the sound portion of the clergy and laity—those who have fearlessly held fast to the church principles, maintained by Hobart fifty years since, regardless of the defections to Rome on the one hand or to Protestantism and Latitudinarianism on the other. It is melancholy to see the position some now occupy, who in the outset of their ministry were honored with his confidence, and professed the utmost admiration of his principles. Let them hear his own words and *return to* a better mind:—

"As a means of diffusing religious knowledge I need hardly insist on the importance of religious tracts; such as exhibit views of Divine truth, in accordance with the sentiments of our church, and explain her institutions are particularly wanted in the new congregations. There is a tract society of our church in this city, which has been exceedingly useful in this way, and I wish to call your attention to it. I hope the society will take measures for making itself more known. One would think that on the subject of diffusing religious knowledge by tracts, there would be no difference of opinion or of measures among us. An union here with our Christian brethern who differ from us, must inevitably, to say the best, endanger our religious system, either by circulating sentiments in dissonance with its distinctive principles, or by keeping them out of view in a general association of commanding influence, lead to the belief, common among ourselves, that they are of little importance.

"To *teach* the people committed to their care and charge, to keep and observe the doctrine, the sacraments and the discipline of Christ, as the Lord hath commanded, and as the church hath received the same, is the solemn promise of our clergy; and surely in the important matter, therefore, of instruction by means of tracts, we ought not to be subject to any supervision, or any control, extraneous fram our own church.

"Address to N. Y. Convention, 1826."

Diocesan Intelligence.

NEW YORK.—The Right Rev. the Bishop of New Hampshire, will commence the performance of Episcopal duties in this Diocese on Sexagesima Sunday, the 23rd inst., on which day he will confirm in the Floating Chapel of our Saviour in the afternoon, and in the Parish of the Good Shepherd in the evening. He will hold confirations on the six following Sundays in several of the churches of this City and Brooklyn, pursuant to arrangements made with the Rectors. Applications for additional services on week days, may be made to the Standing Committee.

A general ORDINATION will be held on the second Sunday in Lent, March 16, candidates for admission to the Diaconate or the Priesthood, are requested to send in their testimonials to the Standing Committee on or before the 1st of March.

WESTERN NEW YORK.—*Consecration.*—The new Church edifice of Trinity Church, Watertown, was consecrated by Bishop De Lancey on Jan. 23rd,

The Bishop and nine clergymen in surplices, moved in procession from the residence of Dr. Hannahs, opposite to the Church. At the western door of the Church they were met by the Vestry, and the services commenced in the presence of an immense congregation which filled the edifice. The Instrument of Donation and Request to consecrate the Church, was presented to the Bishop by James S. Van Beuren, Esq., one of the Vestry, and was read by the Rev. Mr. Ellsworth, of Pierpont Manor. The sentence of Consecration was read by the Rev. Mr. Norton, the Rector of the Church. Morning Prayer was read by the Rev. Mr. Renouf, of Lowville, assisted by the Rev. Mr. Fiske, of Theresa, who read the first lesson, the Rev. Mr. Stearns, of Sacketts Harbor, who read the second lesson, and the Rev. Mr. Wardwell, of Lyons, who read the Creed and Collects. The ante-communion service was read by the Bishop; the Epistles by the Rev. Mr. Adams, of Cape Vincent, and the Gospel by the Rev. Mr. Eastman, of Brownville. The sermon was preached by the Bishop and attentively listened to by a congregation of from twelve to fifteen hundred persons. The new organ was played by Edmund Sewall, Esq. It is a very handsome instrument from the manufactory of Mr. Hook, of Boston.

In the evening, service was again held, when the Rev. Mr. Adams read prayers, assisted by the Rev. Mr. Huell, of Camden, who read the first lesson, the Mr. Wardwell who read the second lesson, and the Rev. Mr. Stearns who read the Creed and Collects. The Rev. Mr. Norton baptized two adults. The Bishop preached.

Confirmation.—On Sunday morning the 26th, the Bishop preached again in Trinity Church and confirmed eleven persons, among them a venerable layman of nearly 80 years of age.

In the afternoon the Bishop preached in St. Paul's Church, Brownville, and baptized one infant. Prayers were read by Rev. Mr. Norton; assiseed by the Rev. Mr. Eastman, the Rector of the Church, who read the lessons.

In the evening services were held in Trinity Church, Watertown, when the same Rev. gentleman read prayers, and the Bishop preached. Very large congregations attended these services.

It is understood that the new Church edifice is paid for, and that the pews have rented to the amount of from fourteen to fifteen hundred dollars, and yielding a premium of some three hundred dollars for the choice.

We hope to have a full account of this Church for our next Messenger. It being from a design of Mr. Upjohn, one of the handsomest in the Diocese, and admirably codstructed by Mr. Jacob Cramer, the Builder.—*Gosp. Messenger.*

MASSACHUSETTS.—The *annual examination* of the children belonging to the Sunday school of the Church of the Messiah took place on Sunday, afternoon, the 26th January, and the Right Rev. Bishop Eastburn catechized them. This school numbers upwards of *one hundred and fifty* scholars, under the instruction of *twenty-three* teachers. The Rector usually catechizes them openly in the church every Sunday. In the evening the Rector held the *semi-annual confirmation* in the same church and administered the rite to *nine* persons.—*Abridged from Christian Witness.*

NEW JERSEY.—On Saturday, 25th January, (Conversion of St. Paul,) the Bishop consecrated St. Paul's Church, Paterson, (erected in the place of a former building destroyed by fire,) to the worship of Almighty God. The request to consecrate was read by the Rev. Mr. Thompson, the Rector, the Sentence of Consecration, by the Rev. Mr. Watson, and morning prayer, by the Rev. Mr. Southard. The Bishop preached, and administered the Holy Communion, assisted by the Rev. Dr. Barry. There were also present, the Rev. Mr. Parsons, the Rev. Dr. Wainwright, and the Rev. Messrs. Halsey, Barton, and Cox (of the diocese of New York).

In the evening, in St. Matthew's Church, Jersey City, the Rev. Messrs. Bowden, the assistant minister, and Mr. McCurdy, read prayers, and the Bishop preached, and confirmed *twelve* persons. The Rev. Dr. Barry, the Rector, read the Preface in the confirmation service.

On Sunday, 26, (Third after Epiphany,) in St. Paul's Church, Patterson, the Rector, the Rev. Mr. Thompson, read morning prayer, and the Bishop preached, and confirmed *thirty-two* persons.

In the evening, at the House of Prayer, Newark, the Rev. Messrs. Henderson and Watson read prayers and the Bishop preached and confirmed *seven* persons, (one of them from Grace Church,) the Rector, the Rev. Mr. Southard, reading the Preface. The Rev. Messrs. Lowell, Rose, and Travis (of the diocese of New York,) were present.—*Banner of the Cross.*

St. Paul's Church at Paterson, N. J.—Pursuant to notice, this Church was consecrated to the service of Almighty God; on Saturday last, the 25th, the festival of the Conversion of St. Paul. The Bishop of the Diocese was attended by a small number of his own Clergy, and several from the neighboring Diocese of New York. Had the service been appointed for any other than a festival, the clerical attendance would doubtless have been larger; as, on these days the parish Ministers are generally engaged in their own churches.

The Consecration Service, always solemn and impressive, was peculiarly so on this occasion. The severe dispensation of Providence, which deprived the parish of its former sacred edifice, "and sacrificed in its ruins a precious life, thus rendering the place more sacred;" the undaunted enterprise and holy zeal of those noble hearts who had, over the smouldering ruins, resolved to build a more beautiful and enduring House for the God of their praise; the unremitting industry with which they had prosecuted the work to its present completion, against all discouragements; the unity of the little band during its two years, "captivity," and the remarkable fact that in that period the number of communicants had increased one-half—all these were circumstances that gave an affecting interest to the solemnities of the day. It was, truly, "a time of refreshing from the presence of the Lord." The Church was filled with worshipping people—many of them, indeed, called by other names than ourselves—but all attentive and impressed.

The question of the text, "What mean ye by this service?" had probably risen in the minds of many present, before it was propounded by the Rt. Rev. preacher. His masterly answer to it was edifying to the minds and the hearts of those who had often before engaged in like ceremonies, no less than to those who for the first time beheld how "devout men, under the Gospel, moved by the secret inspiration of the blessed Spirit, and acting agreably to their own reason and sense of the natural decency of things," and guided in their acts by the piety and wisdom of the Church, set apart houses for the public worship of God; "and separate them from all unhallowed, worldly and common uses, in order to fill men's minds with greater reverence for His glorious majesty, and affect their hearts with more devotion and humility in His service."

St. Paul's is a neat, substantial and Church-like edifice, built of red sandstone, with slate roof, and having a stone cross, crowning the peak at the west end. A porch protects the entrance-door on the south side, while another large, double-leaved door opens on the west.

The Church consists of nave and chancel, the latter being divided by rails, within which stands the Altar, having on its north side the Bishop's chair, and on the south, a credence-table and two chairs for the Clergy.

Without the rail, but in the chancel arch, are additional seats for the Clergy, and just beyond, at the steps, are font and lectern. The latter is designed to serve the purpose of a pulpit also.

The walls are plastered, the windows of enamelled glass, simply decorated, the roof open.

Great credit, said the Bishop, are due to the builders, for the beauty and economy of their workmanship. We did not learn what the cost was. It is not entirely made up as yet; but we feel sure that those who have the matter in hand, "will not be in rest, until they have finished tho thing," and paid the last dollar.

One of the pleasant features of this united Diocese, is the custom her staunch laymen have, of flocking around their Bishop on all extraordinary occasions, in goodly numbers, to strengthen his hands and cheer his heart with their presence, their counsels and their smiles. Among those who took part in the services of Saturday, were not a few of whom New Jersey is justly proud, for their talents, learning, uprightness and public spirit. May it ever be thus.—*Banner of the Cross.*

FLORIDA.—A correspondent of the Courier and Enquirer states, that Bishop Gadsden arrived at Key West on the 7th ult., for the purpose of consecrating the Episcopal Church of the Island, which was done on Saturday, the 11th, and on Monday the Bishop performed the rite of confirmation to 37 persons, assisted by the Rev. —— White, of St. Michael's Church, Charleston, and Rev. C. C. Adams, Rector of St. Paul's Church, Key West. The church was much crowded, and the whole congregation seemed to be deeply affected. *Epis. Rec.*

MICHIGAN.—*Episcopal Services*,—Nov. 26.—Preched in Christ church, Adrian, and ordained Mr. H. M. Roberst Jr. a deacon. Serrice read by the Rev. W. N. Lyster, candidate presentee by the Rector, the Rev. Rufus Murray; also confirmed *two persons* in the same church. This was the second confirmation within the year, twelve persons having been confirmed a few months preceding.

Dec. 15.—Preached in the Mariners' Church, Detroit, and confirmed *nineteen persons*. This is a free church, well endowed, and crowded every Lord's day with mariners and their families, and others who cannot be accommodated in our churches in the city. *Fifty-nine persons* have been confirmed in this church during the year. It is under the care the Rev. Horace Hills, Jr.—*Banner.*

Dec. 53.—Preached in Mount Clemens, and ordained the Rev. Edward Magee as a priest. Service read by the Rev. Mr. Hills, candidate presented by the Rev. Charles Aldis—at the same time confirmed *six persons*. This congregation has been gathered by the faithful labors of their pastor, and they are now making exertions to build a church *free from debt.*

PROFESSOR SATTLER'S COSMORAMA.—A communication relating to this interesting exhibition will be found on our last page. Visitors may rest satisfied that they will be agreeably and profitably entertained by passing an hour or two in contemplating the beautiful works of art there exhibited, and receive the utmost attention and courtesy from the accomplished proprietor. The present views will be changed in a few weeks.

A PERVERSION.—We learn from the *Freeman's Journal*, that the Rev. Ferdinand E. White, of this Diocese, has violated his ordination vows by uniting himself with the Roman schism in this country. Mr. White had no pastoral charge at the time of his perversion, but officiated in St. Luke's Church for some time after the secession of its late Rector. The same paper states that there are some other clergymen of the Church who are prepared to follow these sad examples. We suppose they will do so when they *find it convenient*. Probably these were among the dutiful Protestants who congratulated Archbishop Hughes on his accession to his new dignity, as he himself states. Why are not the names forthcoming? It might serve to accelerate their steps, either forwards or backwards. It would at least be more manly and honorable than the present course of disaffection and treachery sketched by the Papist organ.

To Correspondents.

"J. W. R." and "R. T. S. L." in our next. "Veritas" and L. C. have been received.

Rev. Daniel G. Wright to be the Assistant Minister of Grace Church, White Plains.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 11th instant, at 7½ o'clock.

THOS. P. CUMMINGS, Rec. Sec.

Feb. 8, 1851.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the eighth Lecture of the series, on Sunday evening, the 9th instant, at the So. Library Room, Broadway, service commencing at 7½. Seats free. Subject,—"The Vision of the seven Apocalyptic Trumpets." A morning service is held at the same place at 10½ o'clock.

☞ The following is a list of the members of the Missionary Committee of the Diocese of New York.

Rev. Francis Vinton, D.D. Chairman. — Messrs. A. L. McDonald,
" John F. Schroeder, D.D. — Cornelius Oakley.
" Samuel R. Johnson, D.D. — Robert Strong,
" A. Bloomer Hart, — C. N. S. Rowland, Treasurer,
" I. H. Tuttle, — Thos. C. Butler, Secretary.

The regular meetings are held at the Sunday School Room of St. John's Chapel, on the third Tuesday in every month.

Communications to be made to the Rev. Dr. Vinton, Chairman. Residence, Henry, corner of Jeroleman Street, Brooklyn.

☞ We are happy to inform our readers that Dr. E. P. Banning will deliver a lecture on Saturday evening, Feb. 8 at the corner of Grand and Elm streets, before the Public School Association of this city, on the duty of teachers to cultivate the *Physical* as well as the mental powers of children under their care, and on the *proper appliances* to be used in the faithful discharge of that duty. *The lecture is free.* Every person engaged in the education of children should *try* to be present. The Doctor possesses great felicity of illustration, and is admirably adapted to *communicate* instruction. His style is purely original, and not the least of his many good qualities as a public lecturer on useful topics, is an earnest desire to benefit others; all of which and more than we have room to describe, is blended with flashes of eloquence, and a pleasing vein of wit and humor.

Acknowledgments.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From friends, $2,50—and a bundle of clothing.

B. EVANS, 172 Broome-St.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, Thomas C. Butler, 20 John st., or 172 Broome street.

Feb. 4, 1851.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of $30, from J. J. Past, for the Mariners Home, No. 2 Carlisle Street, North River.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Feb. 3, 1851.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 21st Jan., the following contributions, viz.:

From St. John's Church, Troy, Rev. E. Lounsbury, $26,08; Trinity Church, Rockaway, Rev. V. Bruce, $8,83; Zion Church, New York, Rev. R. Cox, $20, Grace Church, Waterford, Rev. E. F. Edwards, $5; Total amount $60,10.

C. N. S. ROWLAND, Treasurer,
55 Water-st.

Feb. 4, 1851.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 21st Jan., the following contributions, viz:

From Trinity Church, Rensselearville, Rev. Robert Washbon, $4; Trinity Church, Athens, Rev. N. C. Stoughton, $3; St. Paul's Church, Williamsburgh, Rev. G. W. Fash, $3; Zion Church, New York, Rev. R. Cox, $20,16; Mrs. J. D. H., of Grace Church, Cherry Valley, $1; Total amount $31,16.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
55 Water street.

Feb. 4, 1851.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J. A. McVicar, M. D., $2, and a bundle of clothing; from a Friend $5; from M. A. R. $3 and a bundle of clothing; from a friend, a bundle of clothing; from E. G one dollar.

By Messrs. STANFORD & SWORDS.

From J. H. E. $5.

To the friends who have strengthened his hands in the field of labor assigned him, he would renew the expression of his devout gratitude. Their kindness and assiduity have alleviated the sufferings of the afflicted, and opened a door of hope to many on the borders of despair. May we not firmly trust that their prayers and their alms have gone up for a memorial before God? Yet much remains to be done. Though the winter has been comparatively mild, and no alarming epidemic has extended its ravages, not a few have had large experience of the pressure of want and affliction. The loved parental form has been laid low by disease, with no couch on which to recline, and no means by which the common necessities of life could be procured. The last few weeks have presented before your missionary some of the most painful cases of entire destitution, in the sick room, and where the messenger of death had recently been, on which his eyes ever rested. He has expended in affording relief whatever has been entrusted to him for this purpose; and, once more, in behalf of these children of sorrow, looks to the benevolent with cheering confidence for the continuance of that aid, which he has never sought in vain.

LOT JONES, 77 2d Avenue.

Feb. 4, 1851.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 23d ult.

Miss Susan M. C. Depeyster, to constitute her a life member, $25; Ann. subs. at $2 each, Geo. W. Burnham, Andrew H. Greene, Mrs. Anna H. Van Schaick, Samuel De Veany, Niagara Falls, John W Smith, Miss M Monroe, Trinity Church, Athens, Rev. N. C. Stoughton; Jno W Mitchell, $4, total amount $43.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
20 John street.

New York, Feb. 6, 1851.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 23d ult.

Annual Subscribers at $1 each.

P E Hart & Co, Rev Wm Berrian, DD, Wm R Ronalds, Jno W Mitchell, Mrs Anna H. Van Schaick, Charles F Alvord, John W Smyth, Thos L Wells, Abel T Anderson—Miss M. Monroe, $2, total $10.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
20 John street.

New York, Feb 6, 1851.

PASTORAL AID SOCIETY IN THE CITY OF NEW YORK.

The treasurer of the Society acknowledges the receipt of the following sums:

Ch of the Ascension, Rev G T Bedell, Life Subscribers; W C Rhinelander, 150; J F Butterworth, 100; Mrs Philip Burroughs, 100; 25 ann subscribers, 25; Collection, 256 25; total, 664 25. Grace ch, Rev Dr Taylor, 573 56; St George's ch Rev Dr Tyng, 564 31; St Marks ch by Rev Dr Anthon, Mrs P G Stuyvesant, 100; C Dubois, 100; A H Ward, 100; estate of the late C D Betts, 100; Gerard Stuyvesant, 25; J J Henry, 25; J B Herrick, 25; Mrs. N Fish, 10; cash, 5. E F Sanderson, 10; H Anthon, 10; Mrs H Anthon, 10; Mrs Pennell, 1; G C Pennell, 1; cash 5, cash 5, S S Rogers, 10; N Babcock, 25; Mrs J Swift, 5; Thomas Dean, 20; Wheaton Bradish, 25; Mrs H Olmsted, 8; Mrs C L Stuyvesant, 10; monthly offgs of St Marks ch 15; Mrs Wm Remsen 5; total, 655; whole amount, 2457 42.

WM. A. SPENCER.
Treasurer.
49 Chambers st.

Feb. 4, 1842.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Jan. 28, viz:

Ch of the Ascension, N Y, 75 for cal, 1 50, L C for the Jews, 5—81 50: St Andrews, Walden, N Y, 3 16; St Augustine, Fa, Trinity ch 12 50; christmas offgs, a family in Worthington, Ind 4, St Thomas, Morgantown, Pa, 3 67; Thro E Wilcox, R A in Pa, St James Bristol for Ky, 14; All Saints Lower Dublin; 10; St Lukes Germantown, 50; St Martins, Marcus Hook, 5; Calvary ch, Rochdale, 5; St Johns; Concord 2; —86; Mrs E J Wray, Montpelier. Vt 5; Christ ch Middletown, Ct. 25; Thro J K Sass, R A in S C, Trinity ch Columbia, 42; for the Jews, 2 10; Trinity ch Society Hill, 55; Mo Miss, Lec, Dec and Jan 2 48; premium on check 26 cts—101 84; Trinity Morristown N J 13 60; St Stephens, Bedford co, Va, 15; Yazoo city, Miss; 7 25; Total, 358 52.

THOMAS N. STANFORD, Treas.,
137 Broadway.

New York, Jan. 28, 1851.

THE AMERICAN ABROAD.

D. APPLETON & CO. publish this week, "Letters from Three Continents, by the Arkansas Correspondent of the Louisville Journal. One volume, 12 mo, cloth, 1$

These letters will be found exceedingly graphic and entertaining, possessing an originality of thought, a quaintness of expression and delicate shade of humor and satire, that imparts a constant freshness to the narrative: they are at the same time free from all that commonplace observation which is too apt to fill the volumes of travellers, and will absorb the attention of the reader from beginning to end.

D. A. & CO. have just published "The Women of Israel" by Grace Aguilar, author of "Woman's Friendship," &c. 2 vols, 12 mo, paper cover, $1, cloth $1 50.

"The Mother's Recompense." by Grace Aguilar. 1 vol. 12 mo, paper 50 cents; cloth 75 cts.

"The Bards of the Bible; by George Gilfillan, One vol. 12 mo, boards, 31 cts: cloth, 75 cts.

LIFE'S DISCIPLINE.

D. APPLETON & CO. Publish this week, "Life's Discipline," a tale by Talvi, author of Heloise, one vol. 12 mo.

This charming tale as a portraiture of life which none can read without admiring. Its faithful delineation of the weakness and power of the purest passions of the heart, is seldom surpassed in beauty and exquisiteness of thought or imagination.

D. A. & Co. publish by the same author, "Heloise or Unrevealed Secret. 12 mo, paper covers, 50 cts, cloth 75 cts.

"This tale is unsurpassed by few either in the developement of some of the noblest and most self-sacrificing passions of our nature, the lofty sentiment which it expresses or in the thrilling attraction of its narrative

"KIRWAN'S" upon "the decline of Popery, &c. Reviewed by a Protestant. For sale by Stringer and Townsend, 222 Broadway, Dewitt & Davenport, Tribune Building, Adriance, 2. Astor House. Dexter & Brother &c. Price 12½ cents.

DR. JARVIS' HISTORY.

THE CHURCH of the Redeemed, or the History of the Mediatorial Kingdom, being the new volume of the Rev. S. F. Jarvis' History. 8vo. clo. $3.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

THE ANGELS SONG.

THE Angels Song, by the Rev. C. B. Tayler, author of "Thankfulness," and "Earnestness," a sequal to "Thankfulness.

Just published and for sale by

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Church Publishing House,
137 Broadway

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

THE NOBLE ARMY OF MARTYRS, by Rev. Samuel Fox, M.A., with a fine engraving of the Stoning of St. Stephen.
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18mo ed, half mor, 25cts, fancy covers, 14cts

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THE TWO MECHANICS; a Narrative, by the Rev. R. Cox, with three beautiful engravings, from designs by J. L. Morton, Esq.
18mo, mus, 19cts, half mor, 16cts, fancy covers, 8cts.

MARION MARTIN; or, Truth and Honesty, by Mrs. Francis Vidal, with engravings.
18mo, mus, 25cts, half mor, 16cts, fancy covers, 8cts.

Poetry.

The Man of God.

He's Christ's ambassador, that man of God,
Steward of God's own mysteries! From on high
His warrant is; his charge aloud to cry
And spread his Master's attributes abroad,
His works, His ark of mercy, and His rod
Of justice; *his* to sinners to supply
The means of grace, and point how they may fly
Hell flames, and how Heaven's pathway must be trod.

Hold him in honor on his works' account,
And on his Master's! Though a man he be,
And with his flock partake corruption's fount,
Holy and reverend is his ministry:
And hark! a voice sounds from the heavenly mount,
He that despiseth *you*, despiseth ME.

Bp. Mant.

Selected Matter.

The following article states some facts that should be known, and makes some good suggestions. We therefore transfer it to our columns.

"Strangers in a strange Land"

THEIR DANGERS AND OUR DUTIES.

We bespeak a hearing for the emigrant The victim of want or oppression, he deserves sympathy. Defenceless and confiding, he needs protection. Perhaps superstitious and ignorant, he has a claim on our charitable compassion by a common brotherhood and the obligations of religion. A fellow-citizen in prospect, patriotism requires that he should be trained for the duties of citizenship. Neglect is both homicide and suicide.

The extent and importance of the emigrant interest are too little considered. When a few thousand a year were dispersed among a homogeneous population in single families or groups, it was more a neighborhood than a national concern. But when the annual emigration has come to equal the natural yearly increase of our population; when populous communities consist of settlers from other lands, and when every civil, social, and religious interest is more or less affected by this new and expanding element of society, it compels attention. The sources of emigration, the number and character of emigrants, the treatment they receive in this country, the dangerous influences to which they are exposed, and the duties we owe to them, are topics worthy of serious regard.

The British dominions and the Germanic states furnish the principal part of our emigrant population. Perhaps not more than half a million have reached America from all the other European states. The majority of these strangers are from Roman Catholic countries, and bring with them the superstitions which have occasioned their poverty and degradation

The *number* arriving in 1850 is estimated at not far from half a million; and the total of foreign emigrants, including their immediate descendants, cannot vary widely from five million souls, or more than one-fifth of our entire population. And it is believed that the causes which have operated to draw or drive those already here, will continue to send the overcrowded and oppressed in increasing numbers.

The *character* of the emigrant classes is as varied as the degree of light and liberty they have enjoyed in the several countries from which they came. We have the accomplished baron from Germany, the illiterate peasant from Yorkshire, the atheistic socialist from Bavaria, the persecuted disciple from Lippe, and the rampant infidel from Berlin. Of late, the proportion has doubtless increased of the more intelligent, wealthy, and pious; while, on the other hand, the number of the vicious and vile is greater than ever. It is to be feared that the mass of emigrants even from Protestant lands, reach our shores with the crudest notions of our government or religion—without a Sabbath, without the Bible, and with almost no conception of a spiritual faith. Multitudes are tinctured with rationalism, socialism, or other forms of error, and of late hundreds are avowed atheists; while the Romish system retains its iron grasp on the conscience of other multitudes. Alas, that so few are brought in contact with better elements of influence here, and that the hope of radical change or improvement, as respects the existing generation, is so faint.

The *treatment* of the arriving emigrants is little suited to improve their character. Indeed, if they are not utterly prejudiced by it against the country, and hopelessly alienated from the people among whom they come to abide, it is not because the outrages practiced upon them are not sufficiently gross to produce such a result. National pride might prompt us to suppress the facts on this subject; but it is due alike to the poor emigrant, and to the country professing to give him shelter, that those wrongs should be exposed and redressed. We have the best authority for saying that a shameless system of deception, extortion, and robbery meets the unsuspecting emigrant on the very threshold. "Runners for forwarding lines and boarding-houses, having the government badge, supported by "fighters" to back them in any emergency, board the emigrant ship, and track their victims during their sojourn on the coast. False signs decoy them into dens of sharpers. False tickets take them on tedious and sickly routes, or by unfit conveyances. Impositions are practised which ought to land their authors in the state-prison. Remonstrance is perhaps silenced by fisticuffs. And this is done under the ostensible guise of official power. Say the "Commissioners of Emigration," "the first person the emigrant meets is a decided-looking man, who obligingly offers his services, while he warns the new-comer against the rascals in the rear of him. He points to his badge, "Licensed Emigrant Runner," and soon satisfies the perplexed emigrant that he, the licensed runner, is the person especially appointed to look after the stranger and protect him from the danger of being imposed upon; he often even succeeds in making the emigrant believe that he *must* do as the *licensed* runner tells him.

As the result of this system of fraud and imposition, we were informed by one concerned in the forwarding business, and familiar with the whole matter, that not less than a million of dollars a year are unrighteously filched from the scanty resources of these strangers at a single port. We also have occasion to know that feelings of disgust and revenge are excited, which continue to burn for years after the emigrant has reached his western home. It is only when Christian kindness has performed its ministrations of good that he is at last undeceived as to the character of the American people.

But suppose the emigrant escapes this den of pirates: what next? The grog-shop presents its temptations at almost every corner of the streets. The most debased of our native population become his associates. Perhaps a different language debars him from contact or sympathy with the intelligent and virtuous. The American pulpit has no message for him. Our English literature is sealed to him. Our English schools have no lessons for him—perhaps none for his children. While, if he be a German, he will find himself surrounded with influences from the press and from other sources that are really Satanic.

In this connection we feel constrained to allude to the German Newspaper Press, in terms of reprobation we would gladly restrain. Few of our readers happily can know from their own reading the depths of infamy to which a portion of the German papers have sunk. A few religious papers in that tongue have a limited circulation and influence, and there are a few others which pay decent respect to religion. But a considerable part lose no occasion to express their contempt of the gospel and its ministers. And some of them are as blasphemous and indecent in their railings against every thing sacred, as were the pamphleteers of the French Revolution. We have before us journals filled with atheism, opposing the marriage institution, and boldly avowing that their object is anarchy and unrestrained indulgence. We will not pollute our columns with translations of these infamous ravings. This allusion will suffice. May God grant that the misguided men who are thus arrayed against the being and ordinances of God, and the rights and interests of men, may be saved from the ruin they would pluck down on their own heads and on the country which gives them shelter.

As to the duties Americans and American Christians owe to the strangers from a strange land thus exposed, we have only space now to say,

1. They owe them a safe and Christian welcome. Legal enactments, efficiently carried out, should provide against all impositions on their landing, and should throw their protection around them till they reach their new homes. And Christian charity should associate their first thoughts of America with benevolent endeavors for their spiritual well-being. Every emigrant ship and every principal thoroughfare should witness the manifestations of Christian zeal and solicitude. At every turn of their route the colporteur, or the missionary should speak to the eye and the ear of the new-comer of the gospel which underlies our free institutions and makes America what she is.

2. They owe them the blessings of the Christian Press. The tract, the spiritual book, the religious newspaper, and the Bible, should track the emigrant from New York to Wisconsin, from New Orleans to Minesota—telling him the wondrous story of the cross, and instructing him in the duties of citizenship here, and the hopes of citizenship on high.

3. An efficient system of Tract and Bible colportage should be made to reach every new settler at his fireside—to remove prejudices, impart instruction, and by the grace of God, to convert the soul.

4. Our systems of education should be adapted to the emergency, and every inducement should be held out to the children to bring them into the common and Sabbath schools.

5 Ministers of the gospel, in great numbers, need to be educated and sustained for this population. The institutions concerned in this work should be stimulated and encouraged to redouble their diligence in this behalf.

6. Fervent and constant prayer for the scattered millions in the midst of us, is a solemn duty of American Christians. Who are entitled to compassion and prayerful interest, if not the oppressed and priest-ridden, and deluded emigrants thrown upon our shores? Our hope is in God, and in His gospel widely diffused and graciously blessed. Pray for the countrymen of Luther. Pray for the refugees from Hungary. Pray for the Swede and the Norwegian. Pray for the poor Irishman. Yes, implore the descent of the Holy Spirit on these erring, dying multitudes in the midst of us, that their coming to our land may be the occasion of mutual rejoicing forever. *American Messenger.*

For the Churchman.

Professor Sattler's Cosmoramas.

These works of art at present open for exhibition at the corner of Broadway and Thirteenth street, consist of a collection of twenty-six paintings, taken from nature by Professor Sattler, of Vienna, during his travels through Europe, Greece, Turkey, Asia Minor, Syria, the Holy Land, Egypt, Nubia, and Arabia. These views, in consequence of being painted in oils, in contradistinction to Cosmoramas in general, have a richness and beauty of colouring which adds greatly to the general effect. To those who have visited the Holy Land, "The Superb Temple of Abusimbil, cut in the rock, three thousand years old," "the famous Cataracts of the Nile" on the frontier of Upper Egypt, Nubia, and Dongola, embracing two views, "the Colossal Statues of Memnon" in Theban Egypt, and "the view of the Pyramids of Ghizeh, four thousand years old," will be objects of peculiar interest. No. 24, the view of a Sand Storm in the Lybian Desert, near the Pyramids of Ghizeh, cannot fail to engage the attention of every beholder. On all sides, clouds of sand are seen rising, threatening instant destruction to the unfortunate travellers in the foreground, who appear hurrying forward towards the shelter of the Pyramids, as fast as the circumstances will permit, while one of the camels, as though well aware of the impending danger has with its usual sagacity, already buried its head in the sand to avoid suffocation. The sun appears through the thick atmosphere like a globe of fire, and the livid hue cast over the whole scene, is well calculated to give one a very good idea of the fearful appearance of the Simoon in the Desert. No. 3, is the general view of the Holy City from east to west, taken from the Mount of Olives, that hallowed spot where the feet of the Blessed Saviour so often trod while on earth, facing the gate through which He made His triumphal entry on Palm Sunday. This gate is now walled up. On the right is the gate of St. Stephen, the remains of the Knight Templars' Palace, and the former palace of Pontius Pilate, now inhabited by the Governor. Immediately facing the spectator, is the grand Mosque of Omar on the ground where once stood the Temple. On the left is the Church of the Purification, now turned into a Turkish Mosque, and nearer to the centre is seen the Cupola of the Church of the Holy Sepulchre. Nos. 14 and 16, embrace views of the "Interior of the Church and Chapel of the Holy Sepulchre." Both the Church and Chapel are of red marble, which, united with the glare made by the light of the immense candles placed in the chapel, combines to produce a very singular effect. These views are, without exception, from their great beauty and the interest they naturally awaken in the minds of those conversant with the traditions connected with them, equal to any in the exhibition. No. 8. "View of the Crater of the Volcano Vesuvius, near Naples, as it appeared in the spring of 1845," has been taken from almost the very edge of the Crater. The painting is lit up by the fire emitted from the mouth of the volcano, which is represented as throwing up from its deep caverns a shower of red-hot stones, mingled with smoke, flame, and ashes; further down the mountain on both sides, are smaller fires seemingly formed from the burning lava that has run down, and immediately in the foreground, two adventurous travellers, accompanied by a couple of guides, are depicted; a sort of chair, supported by poles appears to have been the conveyance by which the female figure has accomplished her ascent. The view from the point where they stand, appears to be a very good one as regards the eruption, but they appear to be by no means in an enviable position. No. 9. "View of a violent storm on the North Sea, during a passage from Norway to Holland, appears to be exceeding well painted and gives a very graphic idea of the fearful dangers they encounter who "go down to the sea in ships and do business in great waters."

La Vallette, the capital of Malta, presents a view of the street of St. John, or S. Giovanni, as we read it on the corner house directly in front of us. In consequence of La Vallette being built upon the hill side, the street is very steep, and to remedy this, a succession of steps have been made presenting the appearance of an immense staircase as far as the eye can see. A procession of Romish ecclesiastics are passing down the street, and their gay dresses, and those of the children bearing the incense burners, with the groups of men and women who are kneeling more immediately in front of the procession, the soldiers of the Scottish regiment in their showy Highland costume, and the brilliant hues of the silken banners, combine to render it, in its gorgeous colouring, one of the richest of the series. Nos. 15, 17, 18, 19 and others too numerous to give any adequate description of at the present time, represent scenes in Germany, Italy, and the Alps. No. 26, is the Procession of Queen Victoria, on her way to Westminster Abbey, on the occasion of her Coronation. The long array of carriages have just reached the entrance, and the Abbey stands out from the painting in all its magnificence and solemn grandeur. The carriages of the foreign ambassadors, have preceded the Queen, so that her gilded equipage is immediately in the centre, while thousands of spectators, together with her guards, both horse and foot, fill up the picture. In conclusion, we would only say that those who would desire to see this collection, should avail themselves of the present opportunity, as it is Mr. Sattler's intention, in a few weeks, to present the second series to the public, which, judging from the present collection, will be well worthy the attention of all lovers of art.

W. G.

Advertisements.

WANTED--In a Church School of limited numbers, near Baltimore, a young man about 25 years of age, who has had experience in teaching, and is thoroughly competent to give instruction in all the branches of a liberal education.

To one who can with undivided attention assist in the supervision and instruction of the young gentlemen of the Institution, a desirable home and adequate compensation could be offered.

A communicant of the Church preferred. Address, Frederick Gibson, Baltimore, Md. Feb. 1—4t.

WANTED—By the widow of an Episcopalian Minister, late of the old country, an engagement as Teacher in a private family or school, for the afternoons, the advertiser being occupied in scholastic duties from 9 to 12 P.M.

Any commands addressed to the Rev. James Millett, 133 Eldridge st., for H. M. W., shall be attended to immediately.

N.B. All communications to be postpaid. Feb 1-2t

THE BRITISH PERIODICALS

AND THE

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By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz:
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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ANDREW MENEELY.

West Troy, Jan. 1, 1851.

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THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md. Jan 18—8t

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FOR 1851.—Sword's Pocket Almanack and Church Register, containing lists of the Bishops and Clergy, and other statistical information to which is added, the Constitution and Canons of the Church.

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MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

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THE REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

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THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tenesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bisoops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving.

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to insure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR. — The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers			
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies Issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.

WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

INSTRUCTION IN GERMAN.—A native of Hanover, a graduate of the University of Gottingen, is desirous of obtaining private pupils for instruction in the German. The best recommendations. Address E. B. at this office. Jan. 4, 4t

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
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Richard Sill. George Draper.
Isaac Foyer. Francis Bourne.
Charles P. Burdett. Joseph M. Browning.
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John Wight. Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c,, may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850.—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks--persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund o he Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon, A. H. Pomroy,
William D. Eaton, Henry Keney,
Chester Adams, M. A. Tuttle,
George D. Jewett, Elisha Colt,
Charles Boswell, A. W. Butler,
Henry Perkins, A. E. Burr,
William Mather, Newton Case,
George H. Olmsted, William N. Matson
William T. Hooker,

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin, John S. Bussing,
O. Bushnell, Spencer S. Benedict,
David A. Bokee, J. M. Wardwell,
Alfred Freeman, M.D., Cyrus Curtiss,
John M. Nixon, Henry S. Seaman,
Henry A. Nelson, Daniel S. Miller,
Samuel C. Paxson, Isaac C. Cendall,
Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
			$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 09
ASSETS			
Cash on hand,		$ 6,941 34	
Bonds and mortgages,		375,889 45	
Real estate,		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,		664,043 47	
Loans on scrip,		6,015 01	
Paid at agencies, and in course of transmission,		12,760 70	
			$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.